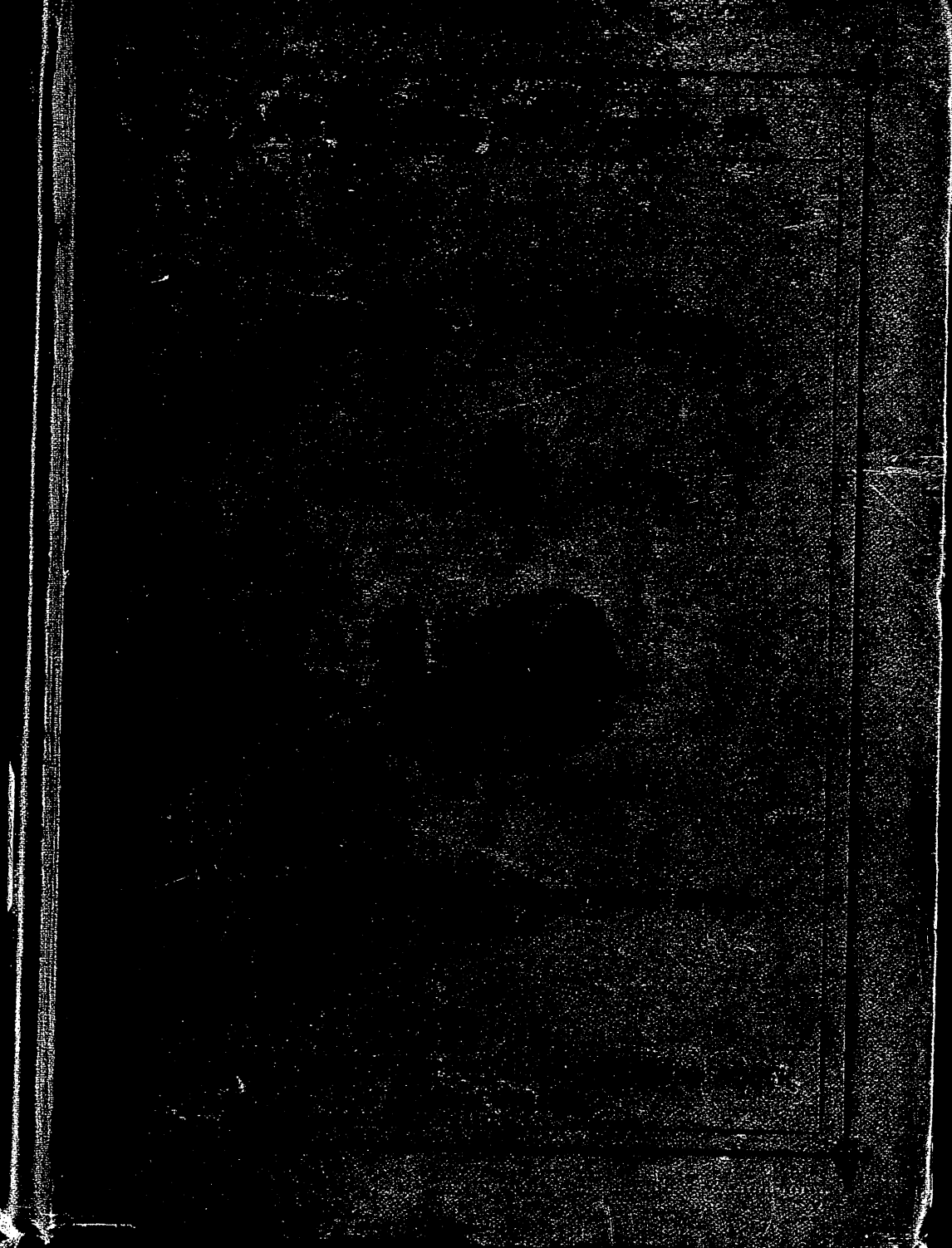




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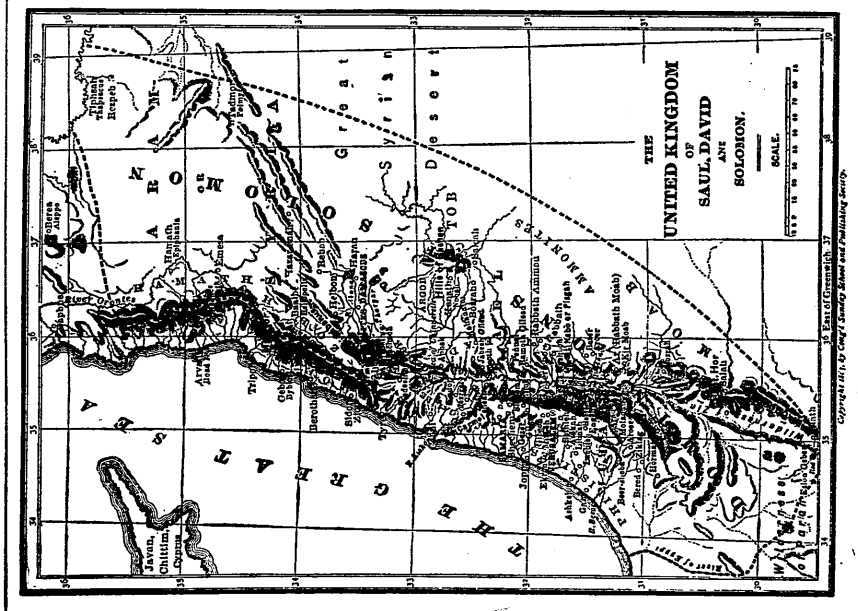
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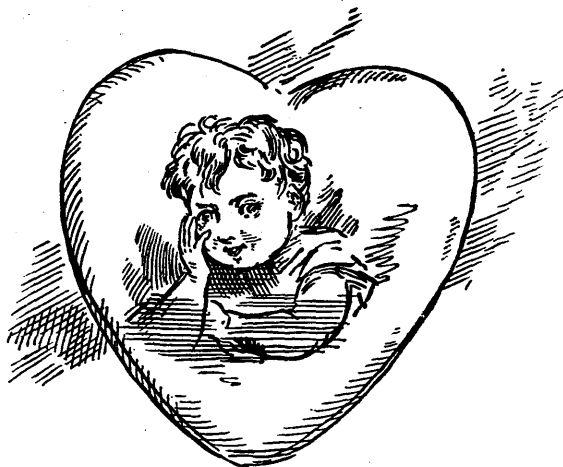
FOR

PRIMARY AND INTERMEDIATE TEACHERS

INCLUDING

International Lessons for 1884

WITH EXPOSITIONS, EXPLANATIONS, ILLUSTRATIONS, ADAPTATIONS; COMPREHENSIVE COMMENTARY OF JAMIESON, FAUSSET, AND BROWN, IN FULL, ON ALL THE LESSONS; BLACKBOARD OUTLINES AND HINTS; LIST OF SELECTED SONGS FOR EACH LESSON; TEMPERANCE LESSONS, MISSIONARY LESSONS, HOLIDAY LESSONS; SUGGESTIONS FOR CHILDREN'S PRAYER MEETING, ETC.



"Because I have you in my heart." — PHIL. i. 7.

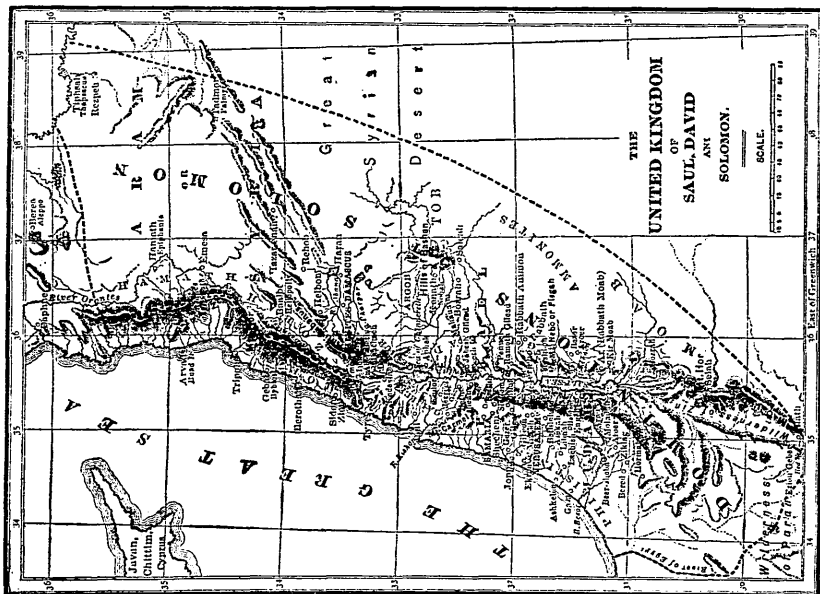
BY MRS. WILBUR F. CRAFTS

AUTHOR OF "OPEN LETTERS TO PRIMARY TEACHERS," "NORMAL OUTLINES FOR PRIMARY TEACHERS," ETC.

ILLUSTRATED BY MISS LILIAN J. BRIGHAM

BOSTON

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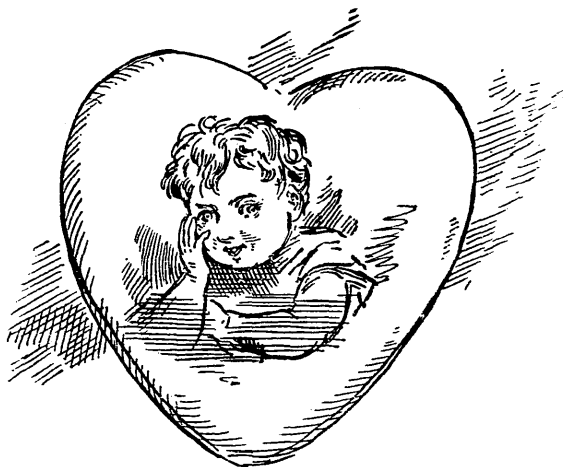
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TRAIN THE LITTLE ONES FOR JESUS.

BY FANNY J. CROSBY.

TRAIN the little ones for Jesus,
He has left us this command;
Train them early for His kingdom,
Lead them with a gentle hand.
They are tender buds of promise
In the garden of the Lord,—
Teach them plain and simple lessons
Borrowed from His Holy Word.

Train the little ones for Jesus,
Bring them with us to His throne,
And be careful that our teachings
In our daily lives are shown.
They will follow our example,—
Ever watchful we must be
That our lamps are always burning,
That the young their light may see.

Train the little ones for Jesus,
Here we have not long to stay;
They must fill our vacant places
When we pass from earth away.
Train the little ones for Jesus,
He has left us this command;
Train them early for His kingdom,
Lead them with a gentle hand.



INTRODUCTORY LETTER.

DEAR TEACHER FRIENDS.

GREETING! A second year we take "the right hand of fellowship" through THE LESSON HANDBOOK. May hearts as well as hands be united in the work we are privileged to do for the little ones committed to our leading. This can come only by a union with the heart of Christ, which will make us co-workers in Him.

We gladly welcome to our circle the mothers of little children, who are striving in the home to help the Sunday-school in the religious training of their children. We look to them as examples, endeavoring to be teacher-mothers.

The plan of THE HANDBOOK, while it includes the main elements of last year, has some important additions. It contains expositions, explanations, and illustrations of the International Lessons,—one full lesson each month, and the others in outline; a picture for each lesson, which may either be shown to a small class, or enlarged on the blackboard, with yet other blackboard exercises; also, as a new and important feature, full extracts from the Comprehensive Commentary of Jamieson, Fausset, and Brown on all the lesson portions; "Additional Hints" for teachers who may wish more material than they find in the Lesson Outlines, and for adapting the lessons to church holidays and the seasons; also for mothers to use at home in deepening the impression made in the Sunday-school. These may also be used in conducting Children's Prayer Meetings. Still another feature is the list of selected hymns that may be used with each lesson, part of them from *Songs for Little Folks* and *Little Pilgrim Songs*, and others (marked H. B.) from the standard hymn books, because it is well for even young children to learn the hymns of the church. Those unmarked are from *Gospel Hymns*.

The Lesson-pictures are grouped together in four places. Turn to them in preparing each lesson. Some teachers will be able to draw enlarged copies of them on the blackboard. Even those who are but little used to drawing will find it possible to get something out of nearly every picture which they can draw.

The Lesson-pictures will appear in the THE LITTLE PILGRIM LESSON PAPER, and can be advantageously used in teaching the lesson, if a copy is put into the hand of each child at the appropriate time. Such a course may be pursued instead of reproducing the picture on the blackboard. But in order to pursue this plan it will be necessary to give out THE LITTLE PIL-

GRIM *on the day the lesson is taught*, rather than one Sunday in advance. Many teachers prefer to send home the lesson paper containing the lesson taught, rather than the advance lesson, because they realize that the mother at home can supplement the work of the Sunday-school by helping the children to live the lesson they have received. In *THE LITTLE PILGRIM* there is each week a letter addressed to mothers suggesting just what course they may pursue to carry out this idea.

The Symbol Gifts referred to in each lesson are attractive designs printed on cards of various colors to assist the children in learning the Golden Texts. They are called *Symbols* because they are in the form of some illustration used in the lesson, such as a cross, a star, a boat, etc., thus greatly aiding the memory; their attractiveness being an inducement to the children to learn the Golden Texts. They serve the purpose of reward cards, without having the objectionable results which usually attend the giving of rewards; for all receive them as a help in learning their lessons, and not as a bribe for doing their duty.*

To those who did not have *THE PRIMARY HANDBOOK* of last year, I would say that it contains One Hundred Hints for Primary Teachers in all departments of their work. Ten cents sent to the Congregational Publishing Society will secure a copy of them.

Finally, *you are earnestly requested not to take THE PRIMARY HANDBOOK* into your classes to read from its pages. That would be making an entirely wrong use of it. *It is designed* only for home study, and you are expected to use it only by way of suggestion in making plans of your own, otherwise it would prove a hindrance rather than a help in your development as an efficient teacher. On no account read the Scripture Lesson from *THE HANDBOOK* to the children, but always and *only* from the Bible, so that they may know its true source and feel its authority.

"Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with thee."

"Another year of leaning
Upon thy loving breast,
Of ever deepening trustfulness,
Of quiet, happy rest."

With earnest and prayerful wishes that you may so labor that the blessing of God can follow your work, I am yours in loving service,

MRS. W. F. CRAFTS.

JANUARY 1, 1884.

* A specimen set for one quarter will be sent by the Publishers of *THE HANDBOOK* on receipt of ten cents.

SUBJECT: THE CONFERENCE AT JERUSALEM.—Acts 15: 1-11.

1. And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us:

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

REVISED VERSION.

And certain men came down from Judea and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as *he did* unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why try ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

Golden Text.—We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—ACTS 15: 11.

COMPREHENSIVE COMMENTARY BY JAMIESON, FAUSSET, AND BROWN.

COUNCIL AT JERUSALEM TO DECIDE ON THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. 1, 2, certain men. See the description of them in Ga. 2: 4. Paul and Barnabas (now the recognized heads of the church at Antioch), had no small dissension and disputation with them, they determined (*i. e.* the church did) that Paul and Barnabas, and certain others of them—Titus was one, Ga. 2: 1; probably as an

uncircumcised Gentile convert endowed with the gifts of the Spirit. He is not mentioned in the Acts, but only in 2 Co., Ga., 2 Ti., and the Epistle addressed to him. **They determined that Paul and Barnabas should go up to Jerusalem . . . about this question.** That such a deputation should be formally despatched by the church of Antioch was natural, as it might be called the mother-church of Gentile Christianity. **3-6, being brought on their way by the church**—a kind of official escort. **They passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy to the brethren.** As the converts in those parts were Jewish (ch. 11: 19), their spirit contrasts favorably with that of others of their nation. **And when they were come to Jerusalem.** This was Paul's THIRD VISIT TO JERUSALEM after his conversion, and on this occasion took place what is related in Ga. 2: 1-10. **Were received of the church, and the apostles and elders**—evidently at a meeting formally convened for this purpose; the deputation being one so influential, and from a church of such note. **They declared all things that God had done with them.** The apostles and elders came together to consider of this—but in presence, as would seem, of the people (vs. 12, 22, 23). **7, Peter, etc.** This is the last mention of him in the Acts, and one worthy of his standing, as formally pronouncing, from the divine decision of the matter already in

his own case, in favor of the views which Paul's whole labors were devoted to establishing. **A good while ago**—probably about fifteen years before this. **Made choice . . . that the Gentiles by my mouth.**

8. God, which knoweth the hearts—implying that the real question for admission to full standing in the visible church is *the state of the heart*. Hence, though that cannot be known by men, no principle of admission to church privileges which *reverses* this can be sound. **9. Put no difference between us and them: Purifying their hearts by faith.** "Purification" here refers to "sprinkling (of the conscience by the blood of Jesus) from dead works to serve the living God." How rich is this brief description of the inward revolution wrought upon the genuine disciples of the Lord Jesus! **10, why tempt ("try," "provoke") ye God**—by standing in the way of his declared purpose. **To put a yoke upon the neck of the disciples, etc.** He that was circumcised became thereby bound to keep the whole law. (See Ga. 5: 1-6.) It was not, then, the mere yoke of burdensome ceremonies, but of an obligation which, the more earnest and spiritual men became, the more impossible they felt it to fulfil. (See Ro. 3: 5; Ga. 2, etc.) **11, through the grace of the Lord Jesus**—i. e. by that only. **We shall be saved even as they:**—"Circumcision in our case being no advantage, and in their case uncircumcision no loss; but *grace* doing all for both, and the same for each.*"

THE LESSON TAUGHT.

Central Thought: Salvation is through Christ alone.

1. To teach that the good news of Christ's birth was proclaimed *to all people*.

Let us sing the first two verses of the song we learned for Christmas.†

"The angels, the angels,
Who sang on a Christmas eve," etc.

Now I will read to you from the Bible all about the song of the angels (Lu. 2: 8-14).

You see the angels brought the good news "to *all* people." Only the shepherds heard what the angels sang, but they expected them to tell the

* The Commentary of Jamieson, Fausset, and Brown on the whole Bible is published in clear type, in four handy volumes, and at a low price, by Jerome B. Names & Co., Toledo, Ohio. It is the most available commentary for teachers, because it is at once cheap, concise, and comprehensive. May be ordered through the publishers of this book.

† Little Pilgrim Songs, 35 cents. Specimen copy, 25 cents.

good news that a Savior was born to all the people they knew, who in turn should tell it to others, until at last everybody in the whole world should come to know about it.

2. To teach that Christ is a Savior to both Jews and Gentiles.

I want to tell you a little story now, and then I will ask you if you do not know something quite like it. One day a mother who had three children — two girls and one boy — bought a pound of candy, and handing it to Mary, who was the oldest, said, "Take it and divide it among you." Mary was a selfish girl, and so she said to the others, "It's mine, and I'll give you some or not, just as I please. You have got to mind me, and do just as I tell you, or you can't have a bit." You may be sure that Mary made her brother and sister very unhappy by talking so. Do you know of any one who ever acted in the same selfish way?

Our lesson to-day is about a great company of men who acted and talked very much in the way that Mary did. Their trouble was not about candy, but about Jesus. The Jews were not willing to let the Gentiles have Jesus for their Savior, unless they would do just as they wanted to have them.

Quite likely there are some little boys and girls here who did not come to our Sunday-school last year, and they will not know who the Jews and Gentiles were; so I must tell them. How many of you have ever seen a Jew? How do you know Jews when you see them? By their looks. There have been Jews for more than three thousand years. Abraham was the first Jew, and so all of the Jews call him "Father Abraham." Are you a Jew? What are you, then? I do not know. All people who are not Jews are called Gentiles. God is the Father of both Jews and Gentiles.

One day, long, long ago, there was a company of Jews gathered together in a church in Jerusalem. Peter was there; so was John the disciple whom Jesus loved; and James the brother of Jesus was there; and Paul, about whom we learned so much in our lessons last year, — Paul, who had gone from city to city to preach about Jesus. Many others were there, too. They had met together to talk about how the Gentiles as well as the Jews could have Jesus for their Savior.

What had the angels said in their song? Was it, Behold I bring you good tidings of great joy that a Savior is born to the *Jews*? No, the angels did not say that, but they said a Savior has come for *all people*.

Some of the Jews who had come together in Jerusalem were determined that the Gentiles should obey all of *their* laws. The Gentiles did not want

to become Jews, and were not willing to obey all the Jewish rules. Paul was there to say that they need not, that God would take the Gentiles for his children, if they were not like the Jews in everything. Peter was there to say that God had told him to preach to the Gentiles that Jesus would be a Savior to them. James was there to say that while it was right that the Gentiles should obey some of the laws of the Jews, they need not keep all their customs. Peter said, We believe that both Jews and Gentiles will be forgiven their sins, and taken to Heaven, not through the keeping of laws, but through Jesus Christ, who died for them. And so it was decided by the church at Jerusalem that Jesus would save the Gentiles even if they did not obey their law about circumcision.

3. To teach that only those who take Jesus for their Savior can get to Heaven.

Now it is time for us to sing about what law a little child must obey in order to get to Heaven. Let us sing:—

"How can a child be saved,*
His sins be all forgiven?
How may he in his dying day
Stand at the gate of Heaven?"

"He must repent with all his heart
And strive to serve his God;
In simple faith he must rely
On Christ's atoning blood."

Some little children think they can get to Heaven by obeying the law of being good. One thing is sure, they cannot get to Heaven without being good. Another thing is sure,—they cannot be good enough to go to Heaven without any other help. You all know that you cannot be really good through one whole day. This is the way to get to Heaven:—

"In simple faith, you must rely on Christ's atoning blood."

How many of you would like to know whether or not you are going to Heaven? I can help you to know. Let me ask you four questions by printing them on the blackboard. Here is the first one:—

Do you love Jesus?

I will not ask you to answer these questions now. Here is the second one:—

Are you trusting in Jesus as your own precious Savior?

Here is the third one:—

Will you try by the help of Jesus to give up everything that is sinful?

Here is the last one:—

Will you try to be more like Jesus every day?

Now I am going to give each of you these four questions on a little card for you to take home and show to your mothers. Then, if you can say "Yes" in your hearts, you may write or print "Yes" on the card, and your name, and bring it back to me, so that I may look at it, and know that you have taken Jesus for your Savior, and that you are trying to get to Heaven through Him.

SYMBOL GIFT. A card containing the children's covenant and the Golden Text.

NOTE. — It is suggested to teachers to make up a list of names from the cards signed and returned, and take the list to the pastor to counsel with him about the special Christian training of such children by organizing them into a Christian band, looking toward their later reception as church members. This careful mode of procedure has been known to yield an abundant harvest of child-Christians, who in a few years become the strength of the church.

See Lesson-picture in first quarterly review.

ADDITIONAL HINTS. — Songs for the Season: The "Book of the New Year is Opened," and "This is the Way the Snow Comes Down" (Songs for Little Folks); "Lord Jesus, I long to be Perfectly Whole"; "I Hear the Savior Say." — Songs for the Lesson; "Jesus, Savior, Thee I Love" (Little Pilgrim Songs); "Whosoever Heareth"; "One Offer of Salvation"; "Tell it Out among the Nations." Jan. 6 is the birthday of Charles Sumner, who represents the great Christian idea of human equality, the unity of Jews and Gentiles, blacks and whites. — Subject for children's prayer-meeting: No difference; all have sinned. — Nowadays we are in most danger of counting out the Jews, in our efforts to save Gentiles. Let special prayer be offered for the Jews. A Jewess heard a minister read the first chapter of Romans. She said, "What if Jesus were the Son of God?" He read on: "To the Jew first and also to the Greek" (v. 16). She became so troubled that she could not sleep, borrowed a Testament at midnight, read until she was constrained to cry out, "O God of Abraham, Isaac, and Jacob, give me light!" Christian friends came to her with prayers and explanations, by which she was led to the Savior. Many Jews are in these days learning of Jesus. — For blackboard exercises, object illustrations, and other illustrative material, see "Plain Uses of the Blackboard,"* by Rev. and Mrs. W. F. Crafts, pp. 322, 335, 339, 341, 343-345. — Blackboard exercise appropriate to the season: "The Treasures of the Snow," p. 92; plan for reviewing, p. 54.

* Blackboard exercises may be found in this book suitable for nearly all the lessons of 1884, to which reference will be made in the "Additional Hints" following each lesson. Sold by the publishers of this book at 50c. paper, \$1.25 cloth, postpaid.

[JAN. 13.]

LESSON II.

[1ST QUARTER.]

SUBJECT: HEARING AND DOING.—JAS. 1: 16-27.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

22. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

REVISED VERSION.

Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Golden Text.—Be ye doers of the word, and not hearers only.—JAS. 1: 22.

COMPREHENSIVE COMMENTARY.

16. Do not err in attributing to God temptation to evil; nay (as he proceeds to show), "every good," all that is good on earth comes from God. 17. **gift . . . gift**—not the same words in *Gr.* the first, *the act of giving*, or the gift in its *initiator* stage; the second, *the thing given*, the *boon*, when *perfected*. As the "good gift" stands in contrast to "sin" in its initiator stage (*v.* 15), so

the "perfect boon" is in contrast to "sin" when it is finished," bringing forth *death* (2 Pe. 1: 3). **From above**—(cf. ch. 3: 15). **Father of lights**—Creator of the *lights in Heaven* (cf. Job 38: 28; Gen. 1: 20, 21; Heb. 12: 9). This accords with the reference to the changes in the light of the heavenly bodies alluded to in the end of the verse. Also, Father of the spiritual lights

in the kingdom of grace and glory. These were typified by the supernatural lights on the breastplate of the high priest, the Urim. As "God is light, and in Him is no darkness at all" (1 Jo. 1: 5). He cannot in any way be the Author of sin (2: 13), which is darkness (John 3: 19). **No variability . . . shadow of turning**—(Mal. 3: 6). None of the alterations of light and shadow which the physical "lights" undergo, and which even the spiritual lights are liable to, as compared with God (Job 4: 18; 15: 15; 25: 5). "Shadow of turning," *lit.*, the dark *shadow-mark* cast from one of the heavenly bodies, arising from its *turning* or revolution, *e.g.* when the moon is eclipsed by the shadow of the earth, and the sun by the body of the moon. BENGE makes a climax, "no variation—not even the shadow of a turning:" the former denoting the change in the *understanding*; the latter in the *will*. 18. (John 1: 13). The believer's regeneration is the highest example of nothing but good proceeding from God. **Of his own will**—Of His own good pleasure (which shows that it is God's essential nature to do good, not evil), not induced by any external cause. **Begat he us**—spiritually: a once-for-all accomplished act (1 Pe. 1: 3, 23). In contrast to "lust when it hath conceived, bringeth forth sin, and sin . . . death" (v. 15). *Life* follows naturally in connection with *light* (v. 17). **Word of truth**—the gospel. The objective mean, as *faith* is the appropriating mean of regeneration by the Holy Spirit as the efficient agent. **A kind of first fruits**—Christ is, in respect to the resurrection, "**the first fruits**" (1 Co. 15: 20, 23): believers, in respect to regeneration, are, *as it were*, first fruits (image from the consecration of the first-born of man, cattle, and fruits to God; familiar to the Jews addressed), *i.e.* they are the first of God's regenerated creatures, and the pledge of the ultimate regeneration of the creation. Ro. 8: 19, 23, where also the Spirit, the Divine agent of the believer's regeneration, is termed "the first fruits," *i.e.* the earnest that the regeneration now begun in the soul shall at least extend to the body too, and to the lower parts of creation. Of all God's visible creatures, believers are the noblest part, and like the legal "first fruits," sanctify the rest; for this reason they are much tried now. **19. Wherefore**—as your evil is of yourselves, but your good from God. However, the oldest MSS. and versions read thus: "YE KNOW IT (so Ep. 5: 5; Heb. 12: 17), my beloved brethren: BUT (consequently) let every man be swift to hear," *i.e.* docile in receiving "the word of truth" (vs. 18, 21). The true method of hearing is treated of vs. 21–27, and ch. 2. **Slow to speak**—(Pr. 10: 19; 17: 27, 28; Ec. 5: 2). A good way of escaping one kind of temptation arising from ourselves (v. 13). Slow to speak authoritatively as a master or teacher of others (cf. ch. 3: 1); a common Jewish fault: slow also to speak such hasty things of God, as in v. 13. Two ears are given to us, the Rabbis observe, but only one tongue:

the ears are open and exposed, whereas the tongue is walled in behind the teeth. **Slow to wrath**—(ch. 3: 13, 14; 4: 5). Slow in becoming heated by debate: another Jewish fault (Ro. 2: 8), to which much *speaking* tends. TITTMANN thinks not so much "wrath" is meant, as an *indignant* feeling of *freeliveness* under the calamities to which the whole of human life is exposed; this accords with the "divers temptations" in v. 2. Hastiness of temper hinders hearing God's word: so Naaman, 2 Ki. 5: 11; Lu. 4: 28. 20. Man's angry zeal in debating, as if jealous for the honor of God's righteousness, is far from working that which is really righteousness in God's sight. True "righteousness is sown in peace," not in wrath (ch. 3: 18). The oldest and best reading means "worketh," *i.e.* *practiseth* not: the received reading is "worketh," *produceth* not. **21. Lay apart**—*once for all* (so the *Greek*): as a filthy garment. Cf. Joshua's filthy garments, Ze. 3: 3, 5; Rev. 7: 14. "Filthiness" is cleansed away by hearing the word (John 15: 3). **Superfluity of naughtiness—excess** (for instance, the *intemperate* spirit implied in "wrath," v. 19, 20), which arises from *malice* (our natural *evil disposition* towards one another). 1 Pe. 2: 1 has the very same words in the *Greek*. So "malice" is the translation, Ep. 4: 31; Col. 3: 8. "Faulty excess" is not strong enough. Superfluous excess in *speaking* is also reprobated as "coming of evil" (the *Greek* is akin to the word for *naughtiness* here) in the sermon on the mount (Mat. 5: 37), with which St. James' epistle is so connected. **With meekness—in mildness** towards one another [ALFORD], the opposite to "wrath" (v. 2); answering to "as new-born babes" (1 Pe. 2: 2). *Meekness*, I think, includes also a childlike, *docile, humble*, as well as an uncontentious spirit (Ps. 23: 9; 45: 4; Is. 66: 2; Mat. 5: 5; 11: 28–30; 18: 3, 4; contrast Ro. 2: 8). On "receive," applied to ground receiving seed, cf. Mar. 4: 20. Contrast Acts 17: 11; 1 Th. 1: 6; with 2 Th. 2: 10. **Engrafted word**—the gospel word, whose proper attribute is to be *engrafted* by the Holy Spirit, so as to be livingly incorporated with the believer, as the fruitful shoot is with the wild natural stock on which it is engrafted. The law came to man only from without, and admonished him of his duty. The gospel is *engrafted* inwardly, and so fulfills the ultimate design of the law (Den. 6: 6; 11: 18; Ps. 119: 11). ALFORD translates, "The *implanted* word," referring to the parable of the sower (Mat. 13). I prefer *English Version*. **Able to save**—a strong incentive to correct our dullness in hearing the word: that word which we hear so carelessly, is able (instrumentally) to save us. **Souls**—your true selves, for the "body" is now liable to sickness and death; but the soul being now saved, both soul and body at last shall be so (ch. 5: 15, 20). 22. Qualification of the precept, "Be swift to hear:" "Be ye doers . . . not hearers only:" not merely "*Do* the word," but "*Be doers*" systematically and

continually, as if this was your regular business. St. James here again refers to the sermon on the mount (Mat. 7: 21-29). **Deceiving your own selves**—by the logical fallacy (the *Greek* implies this) that the mere hearing is all that is needed.

23. For—The logical self-deceit (*v. 22*) illustrated. **Not a doer**—more *lit.*, “a not-doer.” The true disciple, say the Rabbis, learns in order that he may do, not in order that he may merely know or teach. **His natural face**

—*lit.*, the countenance of his birth: the face he was born with. As a man may behold his *natural face* in a mirror, so the hearer may perceive his *moral visage* in God’s word. This faithful portraiture of man’s soul in Scripture, is the strongest proof of the truth of the latter. In it, too, we see mirrored God’s glory, as well as our natural vileness.

24. Beholdeth—more *lit.*, “he *contemplated* himself and *hath gone* his way,” *i. e.* no sooner has he contemplated his image than he has gone his way (*v. 11*). “Contemplate” answers to hearing the word: “goeth his way,” to relaxing the attention after hearing—letting the mind go elsewhere, and the interest of the thing heard pass away: then *forgetfulness* follows (*cf. Eze. 33: 31*). “Contemplate” here and *v. 23*, implies that, though cursory, yet some knowledge of one’s self, at least for the time, is imparted in hearing the word (1 Co. 14: 24).

And . . . and—the repetition expresses hastiness joined with levity. **Forgetteth what manner of man he was**—in the mirror. Forgetfulness is no excuse (*v. 25*; 2 Pe. 1: 9).

25. Looketh into—*lit.*, *stoopeth down to take a close look into*. Peers into: stronger than “beholdeth,” or “contemplated,” *v. 24*. A blessed curiosity if it be efficacious in bearing fruit.

Perfect law of liberty—the gospel rule of life, perfect and perfecting (as shown in the sermon on the mount, Mat. 5: 48), and making us truly walk at liberty (Ps. 119: 32, *Church of England Prayer Book Version*). Christians are to aim at a higher standard of holiness than was generally understood under the law. The *principle* of love takes the place of the letter of the law, so that by the Spirit they are free from the yoke of sin, and free to obey by spontaneous instinct (*ch. 2: 8, 10, 12*; John 8: 31-36; 25: 14, 15; *cf. 1 Co. 7: 22*; Ga. 5: 1, 13; 1 Pe. 2: 16).

The law is thus *not made void*, but *fulfilled*. **Continueth therein**—contrasted with “goeth his way,” *v. 24*: continues both *looking into* the mirror of God’s word, and doing its precepts.

Doer of the work—rather, “a doer of work” an actual worker. **Blessed in his deed**—rather, “in his *doing*” in the very doing there is blessedness (Ps. 119: 11). 26, 27. An example of *doing work*.

Religious . . . religion—

The *Greek* expresses the *external service* or exercise of religion, “godliness” being the internal soul of it. “If any man *think himself to be* (so the *Greek*) religious, *i. e. observant of the offices of religion*, let him know, these consist not so much in outward observances, as in such acts of mercy and humble piety (Mic. 6: 7, 8) as *visiting the fatherless*, etc., and *keeping one’s self unspotted from the world*” (Mat. 23: 23). St. James does not mean that these *offices* are the great essentials, or sum total of religion; but that, whereas the law-service was merely ceremonial, the very *services* of the gospel consist in acts of mercy and holiness, and it has light for its *garment*, its very *robe* being righteousness. The *Greek* word is only found in Ac. 26: 5. “After the straitest sect of our religion I lived a Pharisee.” Col. 2: 18, “*Worshipping* of angels.”

Bridleth not . . . tongue—Discretion in speech is better than fluency of speech (*cf. ch. 3: 2, 3*). *Cf. Ps. 39: 1*. God alone can enable us to do so. St. James, in treating of the law, naturally notices this sin. For they who are free from grosser sins, and even bear the outward show of sanctity, will often exalt themselves by detracting others under the pretence of zeal, whilst their real motive is love of evil-speaking. **Heart**—it and the tongue act and react on one another.

27. Pure . . . and undefiled—“Pure” is that love which has in it *no foreign admixture*, as self-deceit and hypocrisy. “Undefiled” is the means of its being “pure.” “Pure” expresses the *positive*, “undefiled” the *negative* side of religious service; just as *visiting the fatherless and widow* is the active, *keeping himself unspotted from the world*, the passive side of religious duty. This is the nobler shape that our religious exercises take, instead of the ceremonial offices of the law. **Before God and the Father**—*lit.*, “before Him who is (our) God and Father.” God is so called to imply that if we would be like our Father, it is not by fasting, etc., for He does none of these things, but in being “merciful as our Father is merciful.” **Visit**—in sympathy and kind offices to alleviate their distresses. **The fatherless**—whose “Father” is God (Ps. 68: 5): peculiarly helpless. **And**—not in the *Greek*: so close is the connection between active works of mercy to others, and the maintenance of personal unworldliness of spirit, word, and deed: no copula, therefore, is needed. Religion, in its rise, interests us about *ourselves*; in its progress, about our *fellow-creatures*; in its highest stage, about the honor of *God*. **Keep himself**—with jealous watchfulness, at the same time praying and depending on God as alone able to keep us (John 17: 15; Jude 24).

THE LESSON TAUGHT.

Central Thought: Living according to the precepts given in the Bible.

1. To teach that people are able to make things by following directions laid down in books.

Let the teacher show to the children some book containing directions for making something. Let it be a cook-book, or a book of directions for using a scroll-saw. Try to get one that has pictures in it. Enter into a few moments' conversation with the children about the necessity of a person doing just as the book says, if he wishes to make anything.

2. To teach that the Bible is the guide given us by which to shape our deeds.

Tell the children that there is a book which teaches us how to speak, how to hear, how to treat the poor, how to treat everybody, how to act every day. Tell them that this book sometimes has pictures in it, and sometimes it has not; that sometimes it is made very small, and at other times very large; that it is made with covers of different colors. (Do not call for the name of the book yet.) Ask the children what any one who had such a book would need to do, that he might make himself just such a person as the book describes? Lead them to reply that he would have to read the book, and then try to do just as the book tells him. Ask what a little boy or girl who could not read might do? (Either get some one to read the book, or tell what is in it.)

Let the teacher now show a copy of the Bible, and tell the children that it is the book which tells them what kind of persons to make of themselves in order to please God. Ask how many of the children can read in the Bible? Lead them to say that they go to church or Sunday-school to learn what the Bible says is right to do. Let the teacher now select a few sentences to read from to-day's lesson, as: "Be swift to hear, slow to speak, slow to wrath." "Lay apart all filthiness and superfluity of naughtiness." "Visit the fatherless and widows in their affliction." It will, of course, be necessary to explain the meaning of these injunctions.

3. To teach the children that if they try to do as the Bible teaches, they will help others to do right.

Let the teacher show a small mirror, and remind the children that we sometimes see spots on our faces. Tell them that when we read the Bible we find out that we have spots of naughtiness in our ways. Ask them if just

looking into the glass takes the dirt from our faces. Lead them to reply that it must be washed off. Ask them if reading the Bible, or hearing it read, will make us good? In this connection, teach the Golden Text—"Be ye doers of the word, and not hearers only." Give as a reason why God wants us to be doers of his word," that we may be examples to others ("a kind of first-fruits of his creatures"). If possible, get each child to tell what law given in the Bible he will try to obey all week.

SYMBOL GIFT. A picture of a Bible with the words of the Golden Text printed on it.

(See Lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "A Loving Letter the Bible Is" (Little Pilgrim Songs); "O, What Can Little Hands Do?" and "There's Something on Earth for Children To Do" (Songs for Little Folks); "God intrusts to all" (Little Pilgrim Songs); "There are Lonely Hearts to Cherish"; "Hark, the Voice of Jesus saying"; "Work, for the Night is Coming"; "So let our Lips and Live Express"; "To the Work"; "O, what are you Going to Do?"; "Must I go, and Empty Handed?" "Once more we come God's Word to Hear."—"Plan Uses of the Blackboard," pp. 280, 285, 288, 299.—A motto for one's Bible and subject for children's prayer-meeting:—

"Savior and Master, these *sayings* of Thine
Help me to make them *doings* of mine."

—*Paxton Hood.*

[AN. 20.]

LESSON III.

[1ST QUARTER.

SUBJECT: THE POWER OF THE TONGUE.—JAS. 3: 1-18.

1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4. Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6. And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it de-

REVISED VERSION.

Be not many of *you* teachers, my 1
brethren, knowing that we shall 2
receive heavier judgment. For in 3
many things we all stumble. If any 4
stumbleth not in word, the same is 5
a perfect man, able to bridle the 6
whole body also. Now if we put 1
the horses' bridles into their mouths, 2
that they may obey us, we turn 3
about their whole body also. Be- 4
hold, the ships also, though they 5
are so great, and are driven by 6
rough winds, are yet turned about 1
by a very small rudder, whither the 2
impulse of the steersman willet. 3
So the tongue also is a little mem- 4
ber, and boasteth great things. Be- 5
hold, how much wood is kindled by 6
how small a fire! And the tongue 1
is a fire: the world of iniquity 2

fileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8. But the tongue can no man tame ; *it is* an unruly evil, full of deadly poison.

9. Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11. Doth a fountain send forth at the same place sweet *water* and bitter ?

12. Can the fig tree, my brethren, bear olive berries ? either a vine, figs ? so *can* no fountain both yield salt water and fresh.

13. Who *is* a wise man and endued with knowledge among you ? let him shew out of a good conversation his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16. For where envying and strife *is*, there *is* confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. And the fruit of righteousness is sown in peace of them that make peace.

among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind ; but the tongue can no man tame ; *it is* a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father ; and therewith curse we men, who are made after the likeness of God : 10 out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth 11 from the same opening sweet *water* and bitter ? can a fig tree, my 12 brethren, yield olives, or a vine, figs ? neither *can* salt water yield sweet.

Who is wise and understanding 13 among you ? let him shew by his good life his works in meekness of wisdom. But if ye have bitter 14 jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a *wis-* 15 dom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, 16 there is confusion and every vile deed. But the wisdom that is 17 from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And 18 the fruit of righteousness is sown in peace for them that make peace.

Golden Text.—By thy words thou shalt be justified, and by thy words thou shalt be condemned.—MAT. 12 : 37.

COMPREHENSIVE COMMENTARY.

DANGER OF EAGERNESS TO TEACH, AND OF AN UNBRIDLED TONGUE: TRUE WISDOM SHOWN BY UNCONTENTIOUS MEEKNESS 1. **be not**—*lit. become not*: taking the office too hastily, and of your own accord. **Many**—The office is a noble one; but few are fit for it. Few govern the tongue well (v. 2), and only such as can govern it are fit for the office; therefore, “teachers” ought not to be many. **Masters**—rather, “teachers.” The Jews were especially prone to this presumption. The idea that faith (so-called) without works (ch. 2) was all that is required, prompted “many” to set up as “teachers,” as has been the case in all ages of the church. At first all were allowed to teach in turns. Even their inspired gifts did not prevent liability to

abuse, as St. James here implies: much more is this so, when self-constituted teachers have no such miraculous gifts. **Knowing**—as all might know. **we . . . greater condemnation**—St. James, in a humble, conciliatory spirit, includes himself: if *we* teachers abuse the office, we shall receive greater condemnation than those who are mere hearers (cf. Luke, 12 : 42-46). CALVIN, like *English Version*, translates, “Masters,” *i. e.* self-constituted *censors* and reprovers of others. Ch. 4 : 12 accords with this view **2.** **All**—The *Greek* implies “all without exception:” even the apostles. **Offend not**—*lit. stumbleth not*: is void of offence or *slip* in word: in which respect one is especially tried who sets up to be a “teacher.” **3. Behold**—The best

authorities read, "but if," *i. e.* *Now whensoever* (in the case) of horses (such is the emphatic position of "horses" in the *Greek*) we put the bits (so *lit.* the customary bits) into their mouths that they may obey us, we turn about *also* their whole body. This is to illustrate how *man* turns about his whole body with the little tongue. "The same applies to the pen, which is the substitute for the tongue among the absent." 4. Not only animals, but *even ships*. **The governor listeth** — *lit.* the impulse of the steersman pleaseth. The feeling which moves the tongue corresponds with this. **5. Boasteth great things** — There is great moment in what the careless think "little" things. Cf. "a world," "the course of nature;" "hell," *v.* 6, which illustrate how the little tongue's great words produce great mischief. **How great a matter a little fire kindleth** — The best MSS. read, "*how little* a fire kindleth, how great a" etc. ALFORD, for "matter," translates, "forests." But GROTIUS translates as *English Version*, "material for burning:" a pile of fuel. 6. *Translate*, "The tongue, that world of iniquity, is a fire." As man's little world is an image of the greater world, the universe, so the tongue is an image of the former. **So** — Omitted in the oldest authorities. **Is** — *lit.* is constituted. "The tongue is (constituted), among the members, the one which defileth," etc. (*viz.* as fire defiles with its smoke). **Course of nature** — "the orb (cycle) of creation." **Setteth on fire** . . . is set on fire — habitually and continually. Whilst a man inflames others, he passes out of his own power being consumed in the flame himself. **Of hell** — *i. e.* of the devil. *Greek*, "Gehenna:" found here only and in Mat. 5: 22. St. James has much in common with the sermon on the mount (Pr. 16: 27). **7. Every kind** — rather, "every nature" (*i. e.* natural disposition and characteristic power). **Of beasts** — *i. e.* quadrupeds of every disposition; as distinguished from the three other classes of creation, "birds, creeping things (the *Greek* includes not merely 'serpents,' as *English Version*), and things in the sea." **Is tamed and hath been** — is continually being tamed, and hath been so long ago. **Of mankind** — rather, "by the nature of man," Man's characteristic power taming that of the inferior animals. The dative in the *Greek* may imply, "Hath suffered itself to be brought into tame subjection to the nature of men." So it shall be in the millennial world: even now man, by gentle firmness, may tame the inferior animal, and even elevate its nature. **8. No man** — *lit.* no one of men: neither can a man control his neighbors, nor even his own tongue. Hence the truth of *v.* 2 appears. **Unruly evil** — The *Greek* implies that it is at once *restless* and *incapable of restraint*. Nay, though nature has hedged it in with a double barrier of the lips and teeth, it bursts from its barriers to assail and ruin men. [ESTRUS.] **Deadly** — *lit.* death-bearing. **9. God** — The oldest authorities read, "Lord," "Him who is Lord and Father." The uncon-

monness of the application of "Lord" to the Father, doubtless caused the change in modern texts to "God" (ch. 1: 27). But as Messiah is called "Father," Is. 9: 6, so God the Father is called by the Son's title, "Lord:" showing the unity of the Godhead. "Father" implies His paternal love; "Lord," His dominion. **Men which** — not "men who;" for what is meant is not particular men, but men *generically*. **Are made after . . . similitude of God** — Though in a great measure man has lost the likeness of God, in which he was originally made, yet enough of it still remains to show what once it was, and what in regenerated and restored man it shall be. We ought to reverence this remnant and earnest of what man shall be in ourselves and in others. "Absalom has fallen from his father's favor, but the people still recognize him to be the king's son." Man resembles in humanity the Son of man, "the express image of His person." (Heb. 1: 3), cf. Genesis, 1: 26; 1 John, 4: 20. In the passage, Genesis, 1: 26, "image" and "likeness" are distinct: "image," according to the Alexandrians, was something *in* which men were created, being common to all, and continuing to man after the fall, while the "likeness" was something *toward* which man was created, to strive after and attain it: the former marks man's physical and intellectual, the latter his moral pre-eminence. 10. The tongue, says Æsop, is at once the best and the worst of things. So in a fable, a man with the same breath blows hot and cold. "Life and death are in the power of the tongue" (cf. Ps. 62: 4). **Brethren** — an appeal to their consciences by their brotherhood in Christ. **Ought not so to be** — a mild appeal, leaving it to themselves to understand that such conduct deserves the most severe reprobation. **11. Fountain** — an image of the heart: as the aperture (so the *Greek* for "place" is *lit.*) of the fountain is an image of man's mouth. The image here is appropriate to the scene of the epistle, Palestine, wherein salt and bitter springs are found. Though "sweet" springs are sometimes found near, yet "sweet and bitter" (water) do not flow "at the same place" (aperture). Grace can make the same mouth that "sent forth the bitter" once, send forth the sweet for the time to come: as the wood (typical of Christ's cross) changed Marah's bitter water into the sweet. 12. Transition from the mouth to the heart. **Can the fig tree, etc.** — Implying that it is an impossibility: as before in *v.* 10 he had said it "ought not so to be." St. James does not, as Mat. 7: 16, 17, make the question, "Do men gather figs of thistles?" His argument is, No tree "can" bring forth fruit inconsistent with its nature, as *e. g.* the fig-tree, olive berries: so if a man speaks bitterly, and afterwards speaks good words, the latter must be so only seemingly and in hypocrisy, they can not be real. **So can no fountain . . . salt . . . and fresh** — The oldest authorities read, "Neither can a salt (water spring) yield fresh." So the mouth that emits cursing cannot really

emit also blessing. **13. Who**—cf. Ps. 34: 12, 13. All wish to appear "wise;" few are so. **Show**—"by works," and not merely by profession, referring to ch. 2: 18. **Out of a good conversation his works**—by general "good conduct" manifested in particular "works." "Wisdom" and "knowledge," without these being "shown," are as dead as faith would be without works. **With meekness of wisdom**—with the meekness inseparable from true wisdom. **14. If ye have—as is the case** (this is implied in the Greek indicative). **Bitter**—Ep. 4: 31, "bitterness." **Envy**—rather, "emulation," or *lit. zeal*: kindly, generous emulation, or zeal, is not condemned, but that which is "bitter." **Strife**—rather, "rivalry." **In your hearts**—from which flow your words and deeds, as from a fountain. **Glory not, and lie not against the truth—to boast of your wisdom** is virtually a lying against the truth (the gospel), whilst your lives bely your glorying. Ver. 15: ch. 1: 18, "The word of truth." Ro. 2: 17, 23, speaks similarly of the same contentious Jewish Christians. **15. This wisdom**—in which ye "glory," as if ye were "wise" (v. 13, 14). **Descendeth not from above—lit. "is not one descending"** etc.: "from the Father of lights" (true illumination and wisdom), ch. 1: 17; through "the Spirit of truth." John, 15: 26. **Earthly**—opposed to *heavenly*. Distinct from "earthly," 1 Co. 15: 47. **Earthly** is what is in the earth; *earthly*, what is of the earth. **Sensual**—*lit. animal-like*: the wisdom of the "natural" (the same Greek) man, not born again of God: "not having the Spirit" (Jude, 19). **Devilish**—in its origin (from "hell," v. 6: not from God, the Giver of true wisdom, ch. 1: 5), and also in its character, which accords with its origin. Earthly, sensual, and devilish, answer to the three spiritual foes of man, the world, the flesh, and the devil. **16. Envy**—So *English Version* translates the Greek, which usually means "zeal," "emulation," in Ro. 13: 13. "The envious man stands in his own light. He thinks his candle cannot shine in the presence of another's sun. He aims directly at men, obliquely at God, who makes men to differ." **Strife**—rivalry. **Confusion**—*lit. tumultuous anarchy*: both in society (translated "commotions," Lu. 21: 9; "tumults," 2 Co. 6: 5); and in the individual mind: in contrast to the "peaceable" composure of true "wisdom," v. 17. St. James does not honor such effects of this earthly wisdom with the name "fruit," as he does in the case of the wisdom from above. Ver. 18, cf. Ga. 5: 19–22, "*Works of the flesh . . . fruit of the Spirit*." **17. First pure**—*lit. chaste, sanctified*: pure from all that is "earthly, sensual (animal), devilish" (v. 15). This is put "*first of all*," before "peaceable," because there is an unholy peace with the world which makes no distinction between clean and unclean. Cf. "undefiled" and "unspotted from

the world," ch. 1: 27; 4, 4, 8, "purify . . . hearts;" 1 Pe. 1: 22, "*purified . . . souls*" (the same Greek). Ministers must not preach before a purifying change of heart, "Peace," where there is no peace. Seven (the perfect number) characteristic peculiarities of true wisdom are enumerated. *Purity or sanctity* is put first, because it has respect both to God and to ourselves, the six that follow regard our fellow-men. Our first concern is to have in ourselves sanctity; our second to be at peace with men. **Gentle**—"forbearing:" making allowances for others; lenient towards neighbors, as to the DUTIES they owe us. **Easy to be entreated**—*lit. easily persuaded*, tractable; not harsh as to a neighbor's FAULTS. **Full of mercy**—as to a neighbor's MISERIES. **Full of . . . good fruits**—contrasted with "every evil work," v. 16. **Without partiality**—recurring to the warning against partial "respect to persons," ch. 2: 1, 4, 9. *Translates* as the Greek is translated, ch. 1: 6, "waving," "without doubting." But thus there would be an epithet referring to *one's self* inserted amidst those referring to one's conduct towards others. *English Version* is therefore better. **Without hypocrisy**—Not as ALFORD explains from ch. 1: 22, 26.

"Without deceiving yourselves" with the name without the reality of religion. For it must refer, like the rest of the six epithets, to our relations to others: our peaceableness and mercy towards others must be "without dissimulation" (Ro. 12: 9; 1 Pe. 1: 22; 2, 1). **18.** "The peaceable fruit of righteousness" (Heb. 12). He says *righteousness*, because it is itself the true wisdom (Job 28: 28). As in the case of the earthly wisdom, after the characteristic description came its *results* (v. 16): so in this verse, in the case of the heavenly wisdom. There the results were present; here, future. **Fruit . . . sown**—Cf. Ps. 97: 11: Is. 61, 3, "trees of righteousness." Anticipatory, *i. e.* the seed whose "fruit," *viz.* "righteousness," shall be ultimately reaped, is now "sown in peace." "Righteousness," now in germ, when fully developed as "fruit," shall be itself the everlasting reward of the righteous (ch. 5: 7; Is. 3: 10; Ga. 6, 7, 8). As "sowing in peace" (cf. "*sown in dishonor*," 1 Co. 15: 43) produces the "fruit of righteousness," so conversely "the work" and "effect of righteousness" is "peace" (Is. 32: 17). **Of them that make peace**—"by (implying also that it is *for* them, and *to* their good) them that work peace." They, and they alone, are "blessed" (Mat. 5: 9). "Peacemakers," not merely they who reconcile others, but who *work peace*. "Cultivate peace." Those truly wise towards God, while peaceable and tolerant towards their neighbors, yet make it their chief concern to sow righteousness, not cloaking men's sins, but reproving them with such peaceable moderation as to be the physicians, rather than the executioners, of sinners.

THE LESSON TAUGHT.

Central Thought: Overcoming the sins of the tongue by the help of God's Spirit.

1. To lead the children to think about the evil-doing of the tongue.

Let the teacher introduce the lesson by telling the following story: There were two sisters, both young girls; one was cross and the other was gentle and kind. Annie, the ill-natured girl, had gone to get a pitcher of water at the spring. She was met by a woman bent with age, walking with a cane, who said, "Give me to drink, child." "Not I," said Annie, "if you were not so lazy you would get it for yourself." The next day Carrie, the gentle sister, went to the spring for a pitcher of water. The old woman met her, and asked for a drink of water. "Indeed, I will give you a drink, grandma," said Carrie; "just wait until I get a big leaf and twist it up for a cup, then I will fill it for you. The leaf-cup was filled two or three times. When the old lady had finished drinking, she said: "My child, because you have been so kind to me, pearls and diamonds shall fall from your mouth every time you speak." How happy Carrie was! The next day Annie was very anxious to go for water, hoping that she might meet the old woman again. Sure enough, she came again and asked for a drink. Annie gave it willingly, and expected to hear her say that pearls and diamonds should come from her mouth, too. But instead of that the old woman said: "Because you spoke so crossly to me the other day, serpents and toads shall fall from your mouth every time you speak."

The teacher must make the children understand that these things are an allegory, a sort of fairy story, and that by diamonds and pearls are meant kind and beautiful words, and by serpents and toads evil and wicked words.

2. To teach that the tongue causes the whole body to do wrong.

Ask the children how many tongues they each have. Let them touch their tongues with the tips of their fingers. Speak of the mouth as the house of the tongue. Get them to tell what kind of bad noises the tongue makes in its house. Swearing, lying, angry-speaking, boasting, backbiting, impudent and foolish speaking will probably be mentioned. If not, the teacher should speak of them. Ask if the wrong-doing of the tongue stays in the mouth or if it spreads through the whole body, making the hands and feet, and every part do wrong. Compare the doings of the tongue with the ravages of wild beasts. Let the teacher here read verses 6 to 10 of the lesson.

3. To teach how the tongue may be controlled.

Let the teacher show a picture of a ship, and tell about the small helm by which it is kept in its course. Speak of the tongue as the helm of the body. Show a bit and bridle, and get the children to tell how a horse is controlled by means of them. Repeat what King David said about his tongue, "I will keep my mouth with a bridle" (Ps. 39:1). Ask the children what kind of a bridle they think could be used to keep a tongue from speaking sinful words. Print on the blackboard in the picture of a bridle the words: Wisdom from above—God's Spirit in the heart and mind, making it possible to check and tame the tongue.

SYMBOL GIFT. A picture of a mouth and tongue with the words of the Golden Text printed on them.

(See Lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "Guard, my Child, thy Tongue" (Songs for Little Folks); "I Love to tell the Story"; "Repeat the Story O'er and O'er"; "Come we that love the Lord"; "When my final Farewell."—Illustration and subject for children's prayer-meeting: I went to a little mission chapel in New York, and the speakers, of whom there were many, were allowed only a minute each. One woman said in a minute what thrilled me through and through: "The love of Jesus has made my husband and myself mannerly. We used to swear at each other, and now we say 'Thank you' and 'Please.'"—"Plain Uses of the Blackboard," pp. 175, 289-290.

JAN. 27.]

LESSON IV.

[1ST QUAR.

SUBJECT: LIVING AS IN GOD'S SIGHT.—JAS. 4:7-17.

7. Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10. Humble yourselves in the sight of the Lord, and he shall lift you up.

11. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

REVISED VERSION.

Be subject therefore unto God; 7
but resist the devil, and he will flee 7
from you. Draw nigh to God, and 8
he will draw nigh to you. Cleanse 8
your hands, ye sinners; and purify 9
your hearts, ye double-minded. Be 9
afflicted, and mourn, and weep: let 9
your laughter be turned to mourn-
ing, and your joy to heaviness.
Humble yourselves in the sight 10
of the Lord, and he shall exalt 10
you.

Speak not one against another, 11
brethren. He that speaketh against 11
a brother, or judgeth his brother,
speaketh against the law, and 11
judgeth the law: but if thou judgest
the law, thou art not a doer of the
law, but a judge. One only is the 12
lawgiver and judge, *even* he who is 12

13. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain :

14. Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

15. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16. But now ye rejoice in your boastings: all such rejoicing is evil.

17. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

able to save and to destroy: but who art thou that judgest thy neighbor?

Go to now, ye that say, To-day 13 or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye 14 know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the 15 Lord will, we shall both live, and do this or that. But now ye glory in 16 your vauntings: all such glorying is evil. To him therefore that knoweth 17 to do good, and doeth it not, to him it is sin.

Golden Text. — Humble yourselves in the sight of the Lord, and He shall lift you up.—JAS. 4: 10.

COMPREHENSIVE COMMENTARY.

7. Submit . . . to God — so shall ye be among "the humble," v. 6; also v. 10; 1 Pe. 5: 6. **Resist . . . devil** — Under his banner *pride* and *envy* are enlisted in the world; resist his temptations to these. Faith, humble prayers, and heavenly wisdom, are the weapons of resistance. The language is taken from warfare. "Submit" as a good soldier puts himself in complete subjection to his captain. "Resist," stand bravely against.

He will flee — *translate*, "he shall flee." For it is a promise of God, not a mere assurance from man to man. He shall flee worsted as he did from Christ. **8. Draw nigh to God** — So "cleave" unto Him." Deu. 30: 20, *viz.* by prayerfully (v. 2, 3) "resisting Satan," who would oppose our access to God. **He will draw nigh** — propitious. **Cleanse . . . hands** — the outward instruments of action. None but the clean-handed can ascend into the hill of the Lord (justified through Christ, who alone was perfectly so, and as such "ascended" thither).

Purify . . . hearts — *lit. make chaste* of your spiritual adultery (v. 4, *i. e.* worldliness) your hearts: the inward source of all impurity.

Double-minded — divided between God and the world. The *double-minded* is at fault in heart; the *sinner* in his hands likewise. **9.**

Be afflicted, etc. — *lit. Endure misery, i. e.* mourn over your wretchedness through sin. *Repent with deep sorrow* instead of your present laughter. A blessed mourning. Contrast Is. 22: 12, 13; Lu. 6: 25. St. James does not add here, as in ch. 5: 1, "howl," where he foretells the doom of the *impenitent* at the coming destruction of Jerusalem. **Heaviness** — *lit. falling of the countenance*, casting down of the eyes. **10. In the sight of the Lord** — as continually in the presence of Him who alone is worthy to be exalted: recognizing His presence in all your ways, the truest incentive to *humility*. The tree, to grow upwards, must strike its roots deep downwards; so man, to be exalted, must have his mind

deep-rooted in humility. In 1 Pe. 5: 6, it is, Humble yourselves under the mighty hand of God, *viz.* in his dealings of Providence: a distinct thought from that here. **Lift you up** — in part in this world, fully in the world to come.

11. Having mentioned sins of the tongue (ch. 3), he shows here that *evil speaking* flows from the same spirit of exalting self at the expense of one's neighbor as caused the "fightings" reprobated in this chapter (v. 1). **Speak not evil** — *lit. Speak not against* one another. **Brethren** —

Implying the inconsistency of such deprecatory speaking of one another in *brethren*. **Speak-eth evil of the law** — for the law in commanding, "Love thy neighbor as thyself" (ch. 2: 8), virtually condemns evil speaking and judging. Those who superciliously condemn the acts and words of others which do not please themselves, thus aiming at the reputation of sanctity, put their own moroseness in the place of the law, and claim to themselves a power of censuring above the law of God, condemning what the law permits. Such a one acts as though the law could not perform its own office of *judging*, but he must fly upon the office. This is the last mention of the law in the New Testament. ALFORD rightly takes the "law" to be the old moral law applied in its comprehensive spiritual fullness by Christ: "the law of liberty." **If thou judge the law, thou art not a doer . . . but a judge** — Setting aside the Christian brotherhood as all alike called to be *doers* of the law, in subjection to it, such a one arrogates the office of a *judge*. **12. There is one lawgiver** — The best authorities read in addition, "And judge."

Translate, "There is one (alone) who is (at once) Lawgiver and Judge, (namely) He who is able to save and destroy." Implying, God alone is Lawgiver and therefore Judge, since it is He alone who can execute His judgments; our inability in this respect shows our presumption in trying to act as judges, as though we were God.

Who art thou? etc.—The order in the *Greek* is emphatic, “But (inserted in oldest MSS.) thou, who art thou that?” etc. How rashly arrogant in judging thy fellows, and wrestling from God the office which belongs to Him over thee and THEM alike. **Another**—The oldest authorities read, “thy neighbor.” **13. Go to now**—“Come now:” said to excite attention. **Ye that say**—“boasting of the morrow.” **To-day or to-morrow**—as if ye had the free choice of either day as a certainty. Others read, “To-day and to-morrow.” **Such a city**—*lit. this the city (viz. the one present to the mind of the speaker). This city here. Continue . . . a year*—rather, “spend one year.” Their language implies that when this one year is out, they purpose similarly settling plans for years to come. **Buy and sell**—Their plans for the future are all worldly. **14. What**—*lit. of what nature is your life? i. e. how evanescent it is. It is even*—Some oldest authorities read, “For ye are.” **BENGEL**, with other old authorities reads, “For it shall be,” the future referring to the morrow” (v. 13-15). The former expresses, “Ye yourselves are transitory:” so everything of yours,

even your life, must partake of the same transitoriness. Received text has no old authority. **And then vanisheth away**—“afterwards vanishing as it came;” *lit. afterwards (as it appeared) so vanishing.* 15. *Lit.*, “instead of your saying,” etc. This refers to “ye that say” (v. 13). **We shall live**.—The best MSS. read, “We shall both live and do,” etc. The boasters spoke as if *life, action*, and the particular kind of action, were in their power, whereas all three depend entirely on the will of the Lord. **16. Now—as it is. Rejoice in . . . boastings**—“ye boast in arrogant presumptions,” *viz. vain confident fancies that the future is certain to you (v. 13).* **Rejoicing**—boasting. 17. The general principle illustrated by the particular example just discussed is here stated: knowledge without practice is imputed to a man as great and presumptuous sin. St. James reverts to the principle with which he started. Nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate, if not embodied in practice. As we will not act except we feel, so if we will not act out our feelings, we soon shall cease to feel.

THE LESSON TAUGHT.

Central Thought: Growing in favor with God by right living.

1. To talk of two ways in which children grow.

Ask the children if they are growing. Get them to tell how they know it. Tell the story of a little boy who wanted to grow fast that he might soon be a man, so he went out into the garden and planted himself by covering his feet with dirt. Contrast the growing of children, who may run about and play while they grow, with plants and trees that must stand still in order to grow. Request all who know that they are growing larger every year to raise their hands.

Ask if they are growing in any other way. If they do not suggest growth in knowledge, talk to them about their school, and ask them what they can read and spell and count that they could not last year. Let the teacher say that when Jesus was a little boy he grew in both these ways, then open the Bible to Lu. 2 : 52, and read, “Jesus increased in wisdom and stature.”

2. To teach the children what kind of living will make them grow in God’s favor.

Tell the children that Jesus grew in still another way. Let them try to guess how. Then read the remainder of Lu. 2 : 52,—“Jesus increased in wisdom and stature, and in favor with God and man.”

Give an incident explaining what it is to grow in the favor of man, some-

what like the following: A stranger boy entered a store and asked to be employed. He was so faithful, so prompt, so busy, so obliging, that his employer gave him a higher salary by-and-by, and when he grew to be a man, took him to be his partner in business.

Ask the children if they know what it is to grow in favor with God? Relate briefly a few facts in the life of Timothy. When he was a little boy he learned from his mother and his grandmother what the Old Testament teaches. When he grew to be a man he became a minister.

Ask the children if they would not like to know how they may grow in favor with God. Let the teacher then write or print on the blackboard the following sentences chosen from to-day's lesson, explaining each one, and illustrating it by an incident when possible:—

"Submit yourselves to God." **"Draw nigh to God."**
"Resist the Devil." **"Humble yourselves."**
"Speak not evil of another."

SYMBOL GIFT. Hands folded as in prayer, with the words of the Golden Text printed on them.

(See Lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "Jesus once was a Little Child" (Little Pilgrim Songs); "I hear the Savior say"; "Little Eyes" and "Two Little Eyes" (Songs for Little Folks); "Would you lose your Load of Sin?"—The 25th of this month is the birthday of Burns, who wrote:

"O wad some power the giffie gie us,
 To see ourselves as ithers see us."

This lesson teaches us to pray that we may see ourselves as God sees us—*just as we are.*—Subject of children's prayer-meeting: Humility. See "Plain Uses of Blackboard," p. 155.

FEB. 3.]

LESSON V.

[1ST QUAR.

SUBJECT: PAUL'S SECOND MISSIONARY JOURNEY.—ACTS 15:35-41; 16:1-10.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36. And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with

REVISED VERSION.

But Paul and Barnabas tarried 35 in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days Paul said 36 unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded to take 37 with them John also, who was called Mark. But Paul thought not good 38

them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus:

40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41. And he went through Syria and Cilicia, confirming the churches.

1. Then came he to Derbe and Lystra; and behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

7. After they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not.

8. And they passing by Mysia came down to Troas.

9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, 39 so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, 40 and went forth, being commended by the brethren to the grace of the Lord. And he went through Syria 41 and Cilicia, confirming the churches.

And he came also to Derbe and to Lystra; and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us. And when 10 he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Golden Text. — Come over into Macedonia, and help us. — ACTS 16:9.

COMPREHENSIVE COMMENTARY.

35. Paul and Barnabas continued in Antioch, teaching (to the disciples) **and preaching** (to those without) **the word of the Lord, with many others** (other laborers) **also.** — How rich must Antioch at this time have been in the ministrations of the Gospel! (For a painful scene on this occasion, between Paul and Peter, see Ga. 2: 11, etc.)

36. DISSENSION BETWEEN PAUL AND BARNABAS — THEY PART COMPANY TO PROSECUTE SEPARATE MISSIONARY TOURS. **And some days after** — how long, is matter only of conjecture. **Paul said to Barnabas, let us go again and visit our** (the true reading is, "the") **brethren in every city where we have preached . . . and see how they do**

—whether they were advancing or declining, etc.: a pattern for churches and successful missionaries in every age. ("Reader, how stands it with thee?") "Paul felt that he was not called to spend a peaceful, though laborious life at Antioch, but that his true work was 'far off among the Gentiles.'" We notice here, for the first time, a trace of that tender solicitude for his converts, that earnest longing to see their faces, which appears in the letters which he wrote afterwards, as one of the most remarkable and attractive features of his character. He thought, doubtless, of the Pisidians and Lycanians, as he thought afterwards at Athens and Corinth of the Thessalonians, from whom he had been lately "taken in presence, not in heart, night and day praying exceedingly that he might see their face and perfect that which was lacking in their faith." **Barnabas determined to take with them John . . . Mark**—his nephew (Col. 4: 10). **But Paul thought not good to take him with them who departed from them**—i. e. who *had* departed; but the word is stronger than this—"who stood aloof" or "turned away" from them. **From Pamphylia, and went not with them to the work**—the work yet before them. The allusion is to what is recorded in ch. 13: 13 (on which see). **And the contention was so sharp between them** (such was the "irritation" or "exacerbation") **that they departed asunder one from the other.** Said they not truly to the Lystrians that they were "men of like passions with them?" (Ch. 14: 15.) But *who was to blame?* (1) That John Mark had either tired of the work or shrunk from the dangers and fatigues that yet lay before them was undeniable; and Paul concluded that what he had done he might, and probably would, do again. Was he wrong in this? (See Pr. 25: 19.) But (2) to this Barnabas might reply that no rule was without exception; that one failure in a young Christian was not enough to condemn him for life; that if near relationship might be thought to warp his judgment, it also gave him opportunities of knowing the man better than others; and that as he was himself anxious to be allowed another trial (and the result makes this next to certain), in order that he might wipe out the effect of his former failure and show what "hardness he could now endure as a good soldier of Jesus Christ," his petition ought not to be rejected. Now since John Mark *did* retrieve his character in these respects, and a reconciliation took place between Paul and him, so cordial that the apostle expresses more than once the confidence he had in him, and the value he set upon his services (Col. 4: 10, 11; 2 Ti. 4: 11), it may seem that events showed Barnabas to be in the right, and Paul too harsh and hasty in his judgment. But, in behalf of Paul, it may well be answered, that not being able to see into the future he had only the unfavorable past to judge by; that the gentleness of Barnabas (ch. 4: 36; 11, 24) had already laid him open to imposition (see on Ga. 2: 13), to which near relationship would in

this case make him more liable; and that in refusing to take John Mark on this missionary journey he was not judging his Christian character, nor pronouncing on his fitness for future service, but merely providing in the meantime against being again put to serious inconvenience, and having their hands weakened by a possible second desertion. On the whole, then, it seems clear that each of these great servants of Christ had something to say for himself, in defence of the position which they respectively took up; that while Barnabas was quite able to appreciate the grounds on which Paul proceeded, Paul was not so competent to judge of the considerations which Barnabas probably urged; that while Paul had but one object in view, to see that the companion of their arduous work was one of thoroughly congenial spirit and sufficient nerve, Barnabas, over and above the same desire, might not unreasonably be afraid for the soul of his nephew, lest the refusal to allow him to accompany them on their journey might injure his Christian character and deprive the Church of a true servant of Jesus Christ; and that while both sought only the glory of their common Master, each looked at the question at issue to some extent, through the medium of his own temperament, which grace sanctifies and and refines, but does not destroy—*Paul*, through the medium of absolute devotion to the Cause and Kingdom of Christ, which, warm and womanly as his affections were, gave a tinge of lofty sternness to his resolves where that seemed to be affected; *Barnabas*, through the medium of the same singleness of heart in Christ's service, though probably not in equal strength (Ga. 2: 13), but also of a certain natural gentleness which, where a Christian relative was concerned, led him to attach more weight to what seemed for his spiritual good than Paul could be supposed to do. In these circumstances it seems quite possible that they might have amicably "agreed to differ," each taking his own companion, as they actually did. But the "paroxysm" (as the word is), the "exacerbation" which is expressly given as the cause of their parting, shows but too plainly, that human infirmity amidst the great labors of the Church at Antioch at length sundered those who had sweetly and lovingly borne together the heat and burden of the day during a protracted tour in the service of Christ. "Therefore, let no man glory in men" (Co. 3: 21). As for John Mark, although through his uncle's warm advocacy of his cause he was put in a condition to dissipate the cloud that hung over him, how bitter to him must have ever afterwards been the reflection that it was his culpable conduct which gave occasion to whatever was sinful in the strife between Paul and Barnabas, and to a separation in action, though no doubt with mutual Christian regard, between those who had till then wrought nobly together. How watchful does all this teach Christians, and especially Christian ministers and missionaries, to be against giving way to rash judgment and hot temper towards each other, especially where on both sides the glory

of Christ is the ground of difference. How possible is it that in such cases both parties may, on the question at issue, be more or less in the right! How difficult it is even for the most faithful and devoted servants of Christ, differing as they do in their natural temperament even under the commanding influence of grace, to see even important questions precisely in the same light. And if, with every disposition to yield what is unimportant, they still feel it a duty each to stand to his own point, how careful should they be to do it lovingly, each pursuing his own course without disparagement of his Christian brother! And how affectingly does the Lord overrule such difference of judgment and such manifestations of human infirmity, by making them "turn out rather unto the furtherance of the Gospel": as in this case is eminently seen in the two missionary parties instead of one, not travelling over the same ground and carrying their dispute over all the regions of their former loving labors, but dividing the field between them! **And so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas** (see on v. 34),—going two and two, as the twelve and the seventy (Mar. 6:7; Lk. 10:1) **and departed, being recommended . . . to the grace of God**—(no doubt by some solemn service; see ch. 13:3), as in ch. 14:26. It does not follow from the historian's silence that Barnabas was not so recommended too; for this is the last mention of Barnabas in the history, whose whole object now is to relate the proceedings of Paul. Nor does it seem quite fair [with DE WETTE, MEYER, HOWS, ALFORD, HACKER, WEBSTER, and WILKINSON, &c.] to conclude from this that the church at Antioch took that marked way of showing their sympathy with Paul in opposition to Barnabas. **And he went through Syria and Cilicia, confirming the churches.** "It is very likely that Paul and Barnabas made a deliberate and amicable arrangement to divide the region of their first mission between them; Paul taking the *continental*, and Barnabas the *insular* part of the proposed visitation. If Barnabas visited Salamis and Paphos, and if Paul (travelling westward), after passing through Derbe, Lystra, and Iconium, went as far as Antioch in Pisidia, the whole circuit of the proposed visitation was actually accomplished, for it does not appear that any converts had been made at Perga and Attaleia." "This second missionary tour appears to have proceeded at first solely from the desire of visiting the churches already planted. In the end, however, it took a much wider sweep, for it brought the apostle to Europe."

Ch. xv. 41. **He went through Syria and Cilicia**, taking probably the same route as when despatched in haste from Jerusalem to Tarsus, he then went by land (see on ch. 9:30). Ch. xvi. 1-5. **Then came he to Derbe and Lystra; and, behold, a certain disciple was there**—i. e. at Lystra (not Derbe, as some conclude from ch. 20:4), **named Timotheus.**

See on ch. 14:20. As Paul styles him "his own son in the faith" (1 Ti. 1:2), he must have been gained to Christ at the apostle's first visit; and as Paul says he "had fully known his persecutions which came on him at Lystra" (2 Ti. 3:10, 11), he may have been in that group of disciples that surrounded the apparently lifeless body of the apostle outside the walls of Lystra, and that at a time of life when the mind receives its deepest impressions from the spectacle of innocent suffering and undaunted courage. His would be one of "the souls of the disciples confirmed" at the apostle's second visit, "exhorted to continue in the faith, and" warned "that we must through much tribulation enter into the kingdom of God" (ch. 14:21, 22). **The son of a certain . . . Jewess.** "The unfeigned faith which dwelt first in his grandmother Lois" descended to "his mother Eunice," and thence it passed to this youth (2 Ti. 1:5), who "from a child knew the Holy Scripture" (2 Ti. 3:15). His gifts and destination to the ministry of Christ had already been attested (1 Ti. 1:18; 4:14); and though some ten years after this Paul speaks of him as still young (1 Ti. 4:12), "he was already well reported of by the brethren that were at Lystra and Iconium" (v. 2), and consequently must have been well known through all that quarter. **But his father was a Greek.** Such mixed marriages, though little practised, and disliked by the stricter Jews, in Palestine, must have been very frequent among the Jews of the dispersion, especially in remote districts, where but few of the scattered people were settled. **him would Paul have to go forth with him.** This is in harmony with all we read in the Acts and Epistles, of Paul's affectionate and confiding disposition. He had no relative ties which were of service to him in his work; his companions were few and changing; and though Silas would supply the place of Barnabas, it was no weakness to yearn for the society of one who might become, what Mark once appeared to be, a son in the Gospel. And such he indeed proved to be, the most attached and serviceable of his associates (Phil. 2:19, 23; 1 Co. 4:17; 16:10, 11; 1 Th. 3:1-6). His double connection, with the Jews by the mother's side and the Gentile's by the father's, would strike the apostle as a peculiar qualification for his own sphere of labor. "So far as appears, Timothy is the first Gentile who after his conversion comes before us as a regular missionary; for what is said of Titus (Ga. 2:3) refers to a later period." But before his departure, Paul—**took and circumcised him** (a rite which every Israelite might perform) **because of the Jews . . . for they knew all that his father was a Greek.** This seems to imply that the father was no proselyte. Against the wishes of a Gentile father no Jewish mother was, as the Jews themselves say, permitted to circumcise her son. We thus see why all the religion of Timothy is traced to the female side of the family (2 Ti.

1: 5). "Had Timothy not been circumcised, a storm would have gathered round the apostle in his further progress. His fixed line of procedure was to act on the cities through the synagogues; and to preach the Gospel to the Jew first and then to the Gentile. But such a course would have been impossible had not Timothy been circumcised. He must necessarily have been repelled by that people who endeavored once to murder St. Paul because they imagined he had taken a Greek into the temple (ch. 21: 29). The very intercourse of social life would have been almost impossible, for it was still "an abomination" for the circumcised to eat with the uncircumcised. In refusing to compel Titus afterwards to be circumcised (Ga. 2: 3) at the bidding of Judaizing Christians, as necessary to salvation, he only vindicated "the truth of the Gospel" (Ga. 2: 5); in circumcising Timothy, "to the Jews he became as a Jew that he might gain the Jews." Probably Timothy's ordination took place now (1 Ti. 4: 14; 2 Ti. 1: 6); and it was a service, apparently, of much solemnity—"before many witnesses" (1 Ti. 6: 12). **And as they went through "the cities" they delivered the decrees . . . And so were the churches established in the faith, and increased in number daily**—not the churches, but the number of their members, by this visit and the written evidence laid before them of the triumph of Christian liberty at Jerusalem, and the wise measures there taken to preserve the unity of the Jewish and Gentile converts. **6-8. Now when they had gone throughout Phrygia and the region of Galatia**—proceeding in a northwesterly direction. At this time must have been formed "the churches of Galatia" (Ga. 1: 2; 1 Co. 16: 1); founded as we learn from the Epistle to the Galatians, particularly ch. 4: 19, by the apostle Paul, and "which were already in existence when he was on his *third* missionary journey, as we learn from ch. 18: 23, where it appears that he was no less successful in Phrygia. *Why* these proceedings, so interesting as we should suppose, are not here detailed, it is not easy to say; for the various reasons suggested are not very satisfactory: *ex. gr.* that the historian had not joined the party; that he was in haste to bring the apostle to Europe; that the main stream of the Church's development was from Jerusalem to Rome, and the apostle's labors in Phrygia and Galatia lay quite out of the line of that direction. **And were forbidden of the Holy Ghost** (speaking by some prophet) **to preach the word in Asia**—not the great Asiatic continent, nor even the rich peninsula now called Asia Minor, but only so much of its western coast as constituted the Roman province of Asia. **After they were come to Mysia**—where, as being part of Roman Asia, they were forbidden to labor (v. 8). **They assayed** (or attempted) **to go into** (or "towards") **Bithynia**—to the N. E. **But the Spirit** (speaking as before) **suffered them not**,—probably be-

cause (1) Europe was ripe for the labors of this missionary party; and (2) other instruments were to be honored to establish the Gospel in the eastern regions of Asia Minor, especially the apostle Peter (see 1 Pe. 1: 1). By the end of the first century, as testified by Pliny the governor, Bithynia was filled with Christians. "This is the first time that the Holy Ghost is expressly spoken of as determining the course they were to follow in their efforts to evangelize the nations, and it was evidently designed to show that whereas hitherto the diffusion of the Gospel had been carried on in unbroken course, connected by natural points of junction, it was now to take a leap to which it could not be impelled but by an immediate and independent operation of the Spirit; and though primarily, this intimation of the Spirit was only negative, and referred but to the immediate neighborhood, we may certainly conclude that Paul took it for a sign that a new epoch was now to commence in his apostolic labors." **Came down to Troas**—a city on the N. E. coast of the Egean Sea, the boundary of Asia Minor on the W.; the region of which was the scene of the great Trojan war. **9, 10. A vision appeared to Paul** (while awake, for it is not called a dream) **in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.** Stretching his eye across the Egean Sea, from Troas on the N. E. to the Macedonian hills visible on the N. W., the apostle could hardly fail to think this the destined scene of his future labors; and if he retired to rest with this thought, he would be thoroughly prepared for the remarkable intimation of the divine will now to be given him. This visional Macedonian discovered himself by what he said. But it was a cry not of conscious *desire* for the Gospel, but of deep *need* of it and unconscious *preparedness* to receive it, not only in that region, but, we may well say, throughout all that western empire which Macedonia might be said to represent. It was a virtual confession "that the highest splendor of Heathendom, which we must recognize in the arts of Greece and in the polity and imperial power of Rome, had arrived at the end of all its resources. God had left the Gentile world to walk in their own ways (ch. 14: 2). They had sought to gain salvation for themselves; but those who had carried it farthest along the paths of natural development were now pervaded by the feeling that all had indeed been vanity. This feeling is the simple, pure result of all the history of Heathendom. And Israel going along the way which God had marked out for him, had likewise arrived at his end. At last he is in a condition to realize his original vocation, by becoming the guide who is to lead the Gentiles unto God, the only Author and Creator of man's redemption; and St. Paul is in truth the very person in whom this vocation of Israel is now a present divine reality, and to whom, by this nocturnal apparition of the Macedonian, the preparedness of the

heathen world to receive the ministry of Israel towards the Gentiles is confirmed." *This voice cries from Heathendom still to the Christian Church, and never does the Church undertake the work of missions, nor any missionary go forth from it, in the right spirit, save in obedience to this cry. Immediately we endeavored to go into Macedonia.* The "we," here first introduced is a modest intimation that the his-

torian himself had now joined the missionary party. (The modern objections to this are quite frivolous.) Whether Paul's broken health had anything to do with this arrangement for having "the beloved physician" with him, can never be known with certainty; but that he would deem himself honored in taking care of so precious a life, there can be no doubt.

THE LESSON TAUGHT.

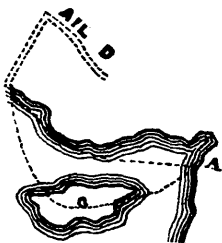
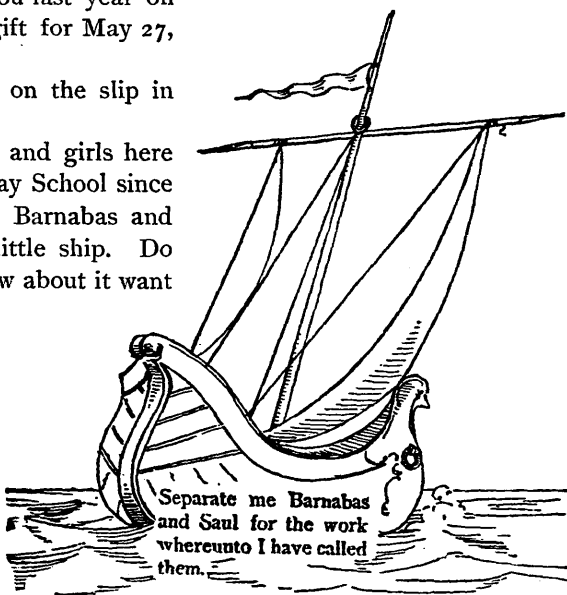
Central Thought: Giving the Gospel to the Heathen.

1. To review the Apostle Paul's first missionary journey.

What have I drawn on the blackboard? How many of you had such a picture as this given to you last year on a little card? (Symbol gift for May 27, '83.)

[All repeat the verse on the slip in concert.]

I see some little boys and girls here who have come to Sunday School since we had the lesson about Barnabas and Saul going away in the little ship. Do not those of you who know about it want to tell these who do not know? You will remember that Saul and Barnabas were living in the city of Antioch. One day, while the Christian people in that place were praying, God told them that he wanted Barnabas and Saul to go far away



and preach to other people about Jesus. So the Christian people in Antioch blessed Barnabas and Saul, and let them go. Now I will make a picture of the way they went. (The journey line from point to point should be drawn while the teacher is telling about it—the water being blue, the island and the mainland green, and the dotted line white. It will

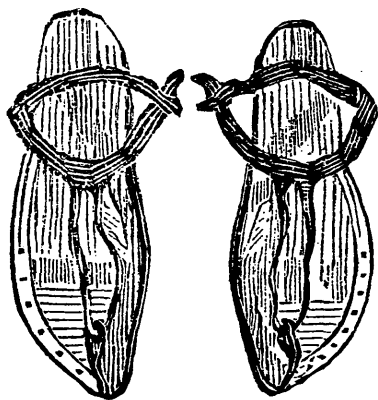
add to the interest to move a little paper boat across the board as they journey by water.)

They sailed away from Antioch in the little boat, and came to the island of Cyprus. After brief reference to what they did there for Sergius Paulus and Elymas, let the line and description move forward to Antioch in Pisidia, Iconium, Lystra, Derbe, and so back to Antioch in Syria, with as many incidents recalled as time allows. This will be a review of a part of the last year's lessons (see Acts, chaps. 13 and 14) to connect with Paul's second missionary journey now to be described. Call special attention to Paul being stoned at Lystra, and treated very unkindly at other places.

2. To teach how the Apostle Paul obeyed God's voice, by going on a second missionary journey.

Do you think Paul and Barnabas would ever care to go back again to the cities where they had been so badly treated? (No.) Were there not some people there who were their friends, and the friends of Jesus, too? (Yes.) Would not Paul and Barnabas care to see them again? (Yes.)

After five years or so had passed, Paul thought, I should like to know if all of those Christians in the other Antioch, and at Iconium and Lystra and Derbe, are still loving Jesus. I should like to know if any of them have been stoned to death because they were Christians. So he said to Barnabas, Let us go again. Barnabas was willing to go, but he wanted to take with them a young man whom Paul did not trust, so Barnabas went off to the island of Cyprus with the young man, and Paul took Silas with him. They did not leave Antioch in a boat but in this way.



How did they go? (They walked.) Yes, they walked a part of the way. How glad the Christians in the different cities were to see their friend Paul. One I must tell you about. He lived in Lystra, and was a boy the first time Paul was there. Though a boy, he had become a Christian by hearing Paul preach, and by seeing the healing of the lame man. When Paul came back to Lystra everybody told him, not only in Lystra, but in towns near by, what a good Christian young man this Timothy was. When Paul saw him he loved him so

dearly that he took him with him to be a minister. I must not forget to tell you that one reason why Timothy became such a good young man was because, while his mother and his grandmother read the Bible to him in his boyhood, he listened and tried to learn what God wanted him to do.

Paul, Timothy, and Silas went to many cities to see the Christians, and preach about Jesus. They went where God told them to go. God did not speak to them out of the clouds, but He let His Holy Spirit tell them. Once God told Paul in a dream where to go. How many of you would like to hear the dream? Of course it was in the night — Paul was asleep. He thought he saw a man standing by him, and heard him speak. Paul knew by the man's face and clothes and words that he came from across the sea. These were the words he spoke: "Come over into Macedonia and help us." He meant, come over to our country and teach us about Jesus, for we do not worship the true God. When Paul awoke from his sleep he knew that God wanted him to go to Macedonia, and so he went, taking Timothy and Silas with him. The words which Paul heard the man speak in his dream are the words of our Golden Text. I will print them on the blackboard, and then we will read them together.

3. To teach how little children may help in missionary work.

If God should send such a dream to you as he sent to Paul, what would you do? (Go.) Would you not be too small? We would wait to grow big first. Is there not something you could do to help people know about Jesus while you are growing up? How many of you would like to know what you can do? You can pray for the missionaries. You can pray that while they talk the people may understand their words. You can save your pennies to send to the missionaries to buy books and papers that tell about Jesus to give the heathen. In some town and cities children as small as you have a little missionary society, and meet every week to learn where the heathen live, and how to help them. Some little children whom I know keep a mite-box, into which they put mites of money, — pennies and five-cent pieces, — and then when the box is full send it off to a heathen land. How many of you would like to do this? (Mite-boxes may be had at five cents each at the New York Sunday-School Association, 304 Fourth Avenue, N.Y.)

Our dreams, you know, do not mean anything, for God talks to us in the Bible and in conscience; but we may all of us be sure, even if God does not give us a dream like the one he sent to Paul, that he wants us to do what we can to let the heathen know about Jesus, — for Jesus died to save them as well as us.

SYMBOL GIFT. A picture of a mite-box with the words of the Golden Text in it.

(See lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "Jesus Shall Reign"; "Rescue the Perishing"; "'Give,' said the Little Stream" (Songs for Little Folks).—On Feb. 4, 1555 (329 years ago), John Rogers was burned at the stake for his love of the Bible. How much the Bible has done for England since those dark days, and for Europe since Paul heard the call, "Come over into Macedonia and help us," and in response entered Europe with one companion to capture it for Christ.—"Plain Uses of Black-board," pp. 84, 270-272.—Subject for children's prayer-meeting: To what work does God call us?

FEB. 10.]

LESSON VI.

[1ST QUARTER.]

SUBJECT: THE CONVERSION OF LYDIA.—ACTS 16:11-24.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis:

12. And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

REVISED VERSION.

Setting sail therefore from Troas **11** we made a straight course to Samothrace, and the day following to Neapolis; and from thence to **12** Philippi, which is a city of Macedonia, the first of a district, a Roman colony: and we were in this city tarrying certain days. And on **13** the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down and spake unto the women who were come together. And a certain woman **14** named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she **15** was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And it came to pass, as we were **16** going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same following after Paul and **17** us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for **18** many days. But Paul, being sore troubled, turned and said to the

19. And when her master saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers.

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast to the stocks.

spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw 19 that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up 22 together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid 23 many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, 24 having received such a charge, cast them into the inner prison, and made their feet fast in the stocks.

Golden Text.—Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.—ACTS 16:14.

COMPREHENSIVE COMMENTARY.

11, 12. We came (*lit.* "ran") with a **straight course** (*i. e.* "ran before the wind") to **Samothracia**—a lofty island on the Thracian coast, N. from Troas, with an inclination westward. The wind must have set in strong from the S. or S.S.E. to bring them there so soon, as the current is strong in the opposite direction, and they afterwards took five days to do what they now did in two (ch. 20:6). **Next day to Neapolis**—on the Macedonian, or rather Thracian, coast, about sixty-five miles from Samothracia, and ten from Philippi, of which it is the harbor. **Philippi . . . the chief** (rather, perhaps, "the first") **city of that part of Macedonia**. The meaning appears to be—the first city one comes to, proceeding from Neapolis. The sense given in our version hardly consists with fact. **A colony**—*i. e.* possessing all the privileges of Roman citizenship, and, as such, both exempted from scourging and (in ordinary cases) from arrest, and entitled to appeal from the local magistrate to the emperor. Though the Pisidian *Antioch* and *Troas* were also "colonies," the fact is mentioned in this history of Philippi only on account of the frequent references to Roman privileges and duties in the sequel of the chapter.

12, 13. We were in that city **abiding certain days**—waiting till the Sabbath came round: their whole stay must have extended to some weeks.

14, 15. **Lydia**—a common name among the Greeks and Romans. **A seller of purple, of the city of Thyatira**—on the confines of

Lydia and Phrygia. The Lydians, particularly the inhabitants of Thyatira, were celebrated for their dyeing, in which they inherited the reputation of the Tyrians. Inscriptions to this effect yet remaining, confirm the accuracy of our historian. This woman appears to have been in good circumstances, having an establishment at Philippi large enough to accommodate the missionary party (v. 15), and receiving her goods from her native town. **Which worshipped God**—*i. e.* was a proselyte to the Jewish faith, and as such present at this meeting. **Whose heart the Lord opened**—*i. e.* the Lord Jesus (see v. 15; and cf. Lu. 24:45; Mat. 11:27). **That she attended to the things spoken by Paul**—showing that the inclination of the heart towards the truth originates not in the will of man. The first disposition to turn to the Gospel is a work of grace." Observe here the place assigned to "giving attention or "heed" to the truth, that species of attention which consists in having the whole mind engrossed with it, and in apprehending and drinking it in, in its vital and saving character. **And when . . . baptized . . . and her household**—probably without much delay. The mention of baptism here for the first time in connection with the labors of Paul, while it was doubtless performed on all his former converts, indicates a special importance in this first European baptism. Here also is the first mention of a Christian *household*. Whether it included children, also in that case baptized, is not explicitly stated; but the presumption, as in other cases of households baptized,

certainly is that it did. Yet the question of Infant baptism must be determined on other grounds; and such incidental allusions form only part of the historical materials for ascertaining the practice of the church. **She besought us, saying, If ye have judged me to be faithful to the Lord** — the Lord Jesus; *q. d.* "By the faith on Him which ye have recognized in me by baptism." There is a beautiful modesty in the expression. **And she constrained us** — the word seems to imply that they were reluctant, but were overborne. **16, 18. As we went to prayer** — The words imply that it was on *their way to the usual place of public prayer*, by the river side, that this took place; therefore not on the same day with what had just occurred. **A damsel** — "a female servant," and in this case a slave (*v. 19*). **Possessed with the spirit of divination** — or "of Python," *i. e.* a spirit supposed to be inspired by the Pythian Apollo, or of the same nature. The reality of this demoniacal possession is as undeniable as that of any in the Gospel History. **These men are servants of the Most High God**, etc. Glorious testimony! **This did she many days** — *i. e.*, on many successive occasions when on their way to their usual place of meeting, or when engaged in religious services. **Paul being grieved** — for the poor victim; grieved to see such power possessed by the enemy of man's salvation, and grieved to observe the malignant design with which this high testimony was borne to Christ. **19. When her masters saw that the hope of their gains was gone, they caught Paul and Silas** — as the leading persons. **And drew them into the market-place** (or Forum, where the courts were) **to the magistrates, saying**, etc. We have here a full and independent confirmation of the reality of this supernatural cure, since on any other supposition such conduct would be senseless. **20. These men, being Jews** — objects of dislike, contempt, and suspicion by the Romans, and at this time of more than usual prejudice. **Do exceedingly trouble our city**. See similar charges, *ch. 17: 6; 24: 5; 1 Ki. 18, 17*. There is some color of truth in all such accusations, in so far as the Gospel, and generally the fear of God, as a reigning principle of human action, is a god-

less world a thoroughly *revolutionary* principle. How far external commotion and change will in any case attend the triumph of this principle depends on the breadth and obstinacy of the resistance it meets with. **21. And teach customs which are not lawful for us to receive, neither to observe, being Romans**. Here also there was a measure of truth; as the introduction of new gods was forbidden by the laws, and this might be thought to apply to any change of religion. But the whole charge was pure hypocrisy; for as these men would have let the missionaries preach what religion they pleased if they had not dried up the source of their gains, so they conceal the real cause of their rage under color of a zeal for religion, and law, and good order: so *ch. 17: 6, 7, and 19: 25, 27*. **22. The multitude rose up together against them**: *ch. 19: 28, 34; 21: 30; Lu. 23: 18*. **The magistrates rent off their (Paul's and Silas's) clothes** — *i. e.* ordered the lictors, or rod-bearers, to tear them off, so as to expose their naked bodies (see on *v. 37*). The word expresses the roughness with which this was done to prisoners preparatory to whipping. **And commanded to beat them** — without any trial (*v. 37*), to appease the popular rage. Thrice, it seems, Paul endured this indignity, *2 Co. 11: 25*. **23, 24. When they had laid many stripes upon them** — the bleeding wounds from which they were not washed till it was done by the converted jailor (*v. 33*). **Charged the jailor . . . who thrust them into the inner prison** — "pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the prisoners. One such place may be seen to this day on the slope of the Capitol at Rome." **He made their feet fast in the stocks** — an instrument of torture as well as confinement, made of wood bound with iron, with holes for the feet, which were stretched more or less apart according to the severity intended. (*Origen* at a later period, besides having his neck thrust into an iron collar, lay extended for many days with his feet four holes on the rack.) Though jailors were proverbially unfeeling, the manner in which the order was given in this case would seem to warrant all that was done.

THE LESSON TAUGHT.

Central Thought: Conversion of Heart and Life.

1. To prepare the children to distinguish between good and evil in the heart.

Let the teacher place before the class two boxes, one empty, the other containing a vial of some kind of poison. While they look, open the empty box, and place in it a lovely and fragrant flower. Show the

vial of poison, and tell what it is. Take it out of the box, and slip it out of sight.

2. To teach how Christ was put in one woman's heart, and Satan cast out of the heart of another woman.

Tell the children that their lesson to-day is about two women, one of whom had something sweet and lovely put into her heart, while the other had something very bad taken out. The teacher should then describe Lydia by saying that she was a busy woman, whose work was to color clothing for kings and very rich people. Show a piece of purple cloth to let the children know what her coloring was like. It might interest them to hear her shop in Philippi described. It was a little room, not more than ten or twelve feet square, with stone vats for holding the dye stuff. It was situated on a narrow street, with no yard about it, so that when the cloth had been dipped in the dye it had to be hung just over the heads of people passing along the street.

Ask the children if they remember learning last Sunday about the dream, or vision, which God sent to Paul to let him know that he must go into Macedonia and teach the people about Jesus. Tell them that Lydia was one of the very first persons to hear Paul preach, and the very first one to receive the love of Jesus into her heart. Ask the children to tell which of the boxes they saw at the beginning of the lesson Lydia's heart was like. Let the teacher graphically describe the circumstances of her conversion, and tell with emphasis how love for Christ in her heart made her very kind to Paul, and caused all in her home to become Christians. At this point draw a heart on the blackboard, and print the Golden Text under it.

Again put the vial of poison in the box, and tell the story of the girl who followed Paul and his friends, and disturbed their preaching by her cries, because Satan and his demons were in her heart. Take the bottle out of the box and put it away while telling how Paul, by the power of God, cast the demons out of her heart.

The description of the two women as given in the Bible should now be read to the children. (See Acts, 16 : 13-18.) The nineteenth verse is also included in the lesson, but teachers are advised to begin the lesson for next Sunday with it.

3. To lead the children to choose Christ and have Satan cast out of their hearts.

Let the teacher again direct the attention of the children to the two boxes—the vial of poison being first replaced. Ask them like which box

they want their hearts to be ; whether they want the love of Christ to be in them, or the power of Satan ? Tell them that God says they must choose between him and Satan.

SYMBOL GIFT. A cardboard heart with Jesus on one side and Satan on the other.

(See lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs : “ Behold a Stranger at the Door ” ; “ Knocking, knocking, who is there ? ” — “ Plain Uses of the Blackboard ” : Doors of the heart opened or closed to Christ, pp. 93, 94, 234, 239, 246, 265 ; “ Woman exalted by Christianity,” p. 233.—Subject for children’s prayer-meeting : How much better off women and children are in Christian lands than in heathen countries !

FEB. 17.]

LESSON VII.

[1ST QUARTER.

SUBJECT: THE CONVERSION OF THE JAILER.—ACTS 16 : 25-40.

25. And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one’s bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and said, Sirs, what must I do to be saved ?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed *their* stripes ; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35. And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36. And the keeper of the prison told this, say-

REVISED VERSION.

But about midnight Paul and 25
Silas were praying and singing
hymns unto God, and the prisoners
were listening to them ; and sud- 26
denly there was a great earthquake,
so that the foundations of the
prison-house were shaken : and
immediately all the doors were
opened ; and every one’s bands
were loosed. And the jailor being 27
roused out of sleep, and seeing the
prison doors open, drew his sword,
and was about to kill himself, sur-
posing that the prisoners had
escaped. But Paul cried with a 28
loud voice, saying, Do thyself no
harm : for we are all here. And 29
he called for lights, and sprang in,
and, trembling for fear, fell down
before Paul and Silas, and brought 30
them out, and said, Sirs, what must
I do to be saved ? And they said, 31
Believe on the Lord Jesus, and
thou shalt be saved, thou and thy
house. And they spake the word 32
of the Lord unto him, with all that
were in his house. And he took 33
them the same hour of the night,
and washed their stripes ; and was
baptized, he and all his, immedi- 34
ately. And he brought them up
into his house, and set meat before
them, and rejoiced greatly, with all
his house, having believed in God.

But when it was day, the magis- 35
trates sent the serjeants, saying,
Let those men go. And the jailor 36

ing to Paul, the magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39. And they came and besought them, and brought them out, and desired them to depart out of the city.

40. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay, verily; but let them come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Golden Text. — Believe in the Lord Jesus Christ, and thou shalt be saved. — ACTS 16 : 31.

COMPREHENSIVE COMMENTARY.

25. And at midnight Paul and Silas prayed and sang praises — *lit.* "praying, were singing praises:" *i. e.* while engaged in pouring out their hearts in prayer, had broken forth into singing, and were hymning loud their joy. As the word here employed is that used to denote the Paschal hymn sung by our Lord and His disciples after their last passover (Mat. 26 : 30), and which we know to have consisted of Psalms 113-118, which was chanted at that festival, it is probable that it was portions of the Psalms, so rich in such matter, which our joyous sufferers chanted forth; nor could any be more seasonable and inspiring to them than those very six Psalms, which every devout Jew would no doubt have by heart. "*He giveth songs in the night*" (Job, 35 : 10). Though their bodies were still bleeding and tortured in the stocks, their spirits, under "the expulsive power of a new affection," rose above suffering, and made the prison walls resound with their song. "In these midnight hymns, by the imprisoned witnesses for Jesus Christ, the whole might of Roman injustice and violence against the Church is not only set at naught but converted into a foil to set forth more completely the majesty and spiritual power of the Church, which as yet the world knew nothing of. And if the sufferings of these two witnesses for Christ are the beginning and the type of numberless martyrdoms which were to flow upon the Church from the same source, in like manner the unparalleled triumph of the Spirit over suffering was the beginning and the pledge of a spiritual power which we afterwards see shining forth so triumphantly and irresistibly in the many martyrs of Christ who were given up as a prey to that same imperial might of Rome." **And the prisoners heard them** — *lit.* "were listening to

them," *i. e.* when the astounding events immediately to be related took place; not asleep, but wide awake and rapt (no doubt) in wonder at what they heard. **26-28. And suddenly . . . a great earthquake** — in answer, doubtless, to the prayers and expectations of the sufferers that, for the truth's sake and the honor of their Lord, some interposition might take place. **Every one's bands** (*i. e.* the bands of all the prisoners) **were loosed** — not by the earthquake, of course, but by a miraculous energy accompanying it. By this, and the joyous strains which they had heard from the sufferers, not to speak of the change wrought on the jailer, these prisoners could hardly fail to have their hearts in some measure opened to the truth; and this part of the narrative seems the result of information afterwards communicated by one or more of these men. **The keeper . . . awaking . . . drew his sword, and would have killed himself, etc.** — knowing that his life was forfeited in that case (ch. 12 : 19; and cf. 27 : 42). **But Paul cried with a loud voice** — the better to arrest the deed — **Do thyself no harm, for we are all here.** — What divine calmness and self-possession! No elation at their miraculous liberation, or haste to take advantage of it: but one thought filled the apostle's mind at that moment, anxiety to save a fellow-creature from sending himself into eternity ignorant of the only way of life; and his presence of mind appears in the assurance which he so promptly gives to the desperate man, that his prisoners had none of them fled as he feared. But how, it has been asked by recent sceptical critics, could Paul in his inner prison know what the jailer was about to do? In many conceivable ways, without supposing any supernatural communication. Thus, if

the jailer slept at the door of "the inner prison," which suddenly flew open when the earthquake shook the foundations of the building; if, too, as may easily be conceived, he uttered some cry of despair on seeing the doors open; and if the clash of the steel, as the affrighted man drew it hastily from the scabbard, was audible but a few yards off, in the dead midnight stillness, increased by the awe inspired in the prisoners by the miracle—what difficulty is there in supposing that Paul, perceiving in a moment how matters stood, after crying out, stepped hastily to him, uttering the noble entreaty here recorded? Not less flat is the question, why the other liberated prisoners did not make their escape:—as if there were the smallest difficulty in understanding how, under the resistless conviction that there must be something supernatural in their instantaneous liberation without human hand, such wonder and awe should possess them as to take away for the time not only all desire of escape, but even all thought on the subject. **29, 30. Called for a light, and sprang in . . . and fell down before Paul and Silas, and brought them out and said.**—How graphic this rapid succession of minute details, evidently from the parties themselves, the prisoners and the jailer, who would talk over every feature of the scene once and again, in which the hand of the Lord had been so marvelously seen. **Sirs, what must I do to be saved?**—If this question should seem in advance of any light which the jailer could be supposed to possess, let it be considered (1) that the "trembling" which came over him could not have arisen from any fear for the safety of his prisoners, for they were all there; and if it had, he would rather have proceeded to secure them again than leave them to fall down before Paul and Silas. For the same reason it is plain that his trembling had nothing to do with any account he would have to render to the magistrates. Only one explanation of it can be given—that he had become all at once alarmed about his spiritual state, and that though, a moment before, he was ready to plunge into eternity with the guilt of self-murder on his head, without a thought of the sin he was committing and its awful consequences, his unfitness to appear before God and his need of salvation now flashed full upon his soul and drew from the depths of his spirit the cry here recorded. If still it be asked how it could take such definite shape, let it be considered (2) that the jailer could hardly be ignorant of the nature of the charges on which these men had been imprisoned, seeing they had been publicly whipped by order of the magistrates, which would fill the whole town with the facts of the case, including the strange cry of the demoniac from day to day—"These men are the servants of the most high God, which *show unto us the way of salvation*"—words proclaiming not only the divine commission of the preachers, but the news of salvation they were sent to tell, the miraculous expulsion of the demon, and the rage of her masters. All this, indeed, would go for nothing with such a

man, until, roused by the mighty earthquake which made the building to rock; then despair seizing him at the sight of the open doors, the sword of self-destruction was suddenly arrested by words from one of those prisoners such as he would never imagine could be spoken in their circumstances, words evidencing something divine about them. Then would flash across him the light of a new discovery: "That was a true cry which the Pythoness uttered, 'These men are the servants of the most high God, which show unto us the way of salvation!'" That I now must know, and from them, as divinely sent to me, must I learn that 'way of salvation!'" Substantially, this is the cry of every awakened sinner, though the degree of light and the depths of anxiety it expresses will be different in each case. **31-34. Believe on the Lord Jesus Christ, and thou shalt be saved.** The brevity, simplicity, and directness of this reply are, in the circumstances, singularly beautiful. Enough at that moment to have his faith directed simply to the Savior, with the assurance that this would bring to his soul the needed and sought salvation—the *how* being a matter for after teaching. **And thy house.** See on L. 19: 10. **And they spake unto him the word of the Lord**—unfolding now, doubtless, more fully what "the Lord Jesus Christ" was to whom they had pointed his faith, and what the "salvation" was which this would bring him. **And to all that were in his house**—who from their own dwelling (under the same roof no doubt with the prison) had crowded round the apostles, roused first by the earthquake. (From their addressing the Gospel message "to all that were in the house" it is not necessary to infer that, it contained no children, but merely that as it contained adults besides the jailer himself, so to all of these, as alone of course fit to be addressed, they preached the word.) **And he took them**—the word implies change of place—**the same hour of the night, and washed their stripes**—in the well or fountain which was within or near the precincts of the prison. The mention of "the same hour of the night" seems to imply that they had to go forth into the open air, which, unseasonable as the hour was, they did. These bleeding wounds had never been thought of by the indifferent jailer. But now, when his whole heart was opened to his spiritual benefactors, he cannot rest until he has done all in his power for their bodily relief. **And was baptized, he and all his, straightway**—probably at the same fountain, since it took place "straightway;" the one washing on his part being immediately succeeded by the other on theirs. **And when he had brought them into his house, he set meat before them, and rejoiced, believing** (*i. e.* as the expression implies, "rejoiced" because he had believed in God—as a converted heathen, for the faith of a Jew would not be so expressed. **With all his house**—the wondrous change on himself and the whole house filling his soul

with joy. "This is the second house which, in the Roman city of Philippi, has been consecrated by faith in Jesus, and of which the inmates, by hospitable entertainment of the Gospel witnesses, have been sanctified to a new beginning of domestic life, pleasing and acceptable to God. The first result came to pass in consequence simply of the preaching of the Gospel; the second was the fruit of a testimony sealed and ennobled by suffering." **35, 36. When it was day, the magistrates sent the serjeants, saying, Let those men go.** The cause of this change can only be conjectured. When the commotion ceased, reflection would soon convince them of the injustice they had done, even supposing the prisoners had been entitled to no special privileges; and if rumor reached them that the prisoners were somehow under supernatural protection, they might be the more awed into a desire to get rid of them. **The keeper** (overjoyed to have such orders to execute) **told this . . . to Paul . . . now therefore . . . go in peace.** Very differently did Paul receive such orders. **37. Paul said unto them**—to the serjeants who had entered the prison along with the jailer, that they might be able to report that the men had departed. **They have beaten us openly.** The publicity of the injury done them, exposing their naked and bleeding bodies to the rude populace, was evidently the most stinging feature of it to the apostle's delicate feeling, and to this accordingly he alludes to the Thessalonians, probably a year after: "Even after we have suffered before, and *were shamefully entreated* (or 'insulted') as ye know at Philippi" (1 Th. 2: 2). **Uncondemned** (unconvicted on trial), **being Romans** (see on ch. 22: 28), **and cast us into prison**—both illegal. Of Silas's citizenship, if meant to be included, we know nothing. **And now do they thrust ("hurry") us out** (see Mar. 9: 38, *Greek*) **privily?** Mark the intended contrast between the *public* insult they had inflicted and the *private* way in which they ordered them to be off. **Nay verily** (no indeed); **but let them come themselves and fetch us out**—by an open and formal act, equivalent to a public declaration of their innocence. **38. They feared when they heard they were Romans**—their authority being thus imperiled; for they were liable to an action for what they had done. **39, 40. And they came** (in person) **and besought them**—not to complain of them. What a contrast this suppliant attitude of the pretors

of Philippi to the tyrannical air with which they had the day before treated the preachers! (See Is. 60: 14; Rev. 3: 9). **Brought them out** ("conducted them forth from the prison into the street as insisted on") **and desired** ("requested") **them to depart out of the city**—perhaps fearing again to excite the populace. **And they went out of the prison.** Having attained their object—to vindicate their civil rights, by the infraction of which in this case the Gospel in their persons had been illegally affronted—they had no mind to carry the matter further. Their citizenship was valuable to them only as a shield against unnecessary injuries to their Master's cause. What a beautiful mixture of *dignity* and *meekness* is this! Nothing secular, which may be turned to the account of the Gospel, is morbidly disregarded; in any other view, nothing of this nature is set store by:—an example this for all ages. **And entered into the house of Lydia**—as if to show by this leisurely proceeding that they had not been made to leave, but were at full liberty to consult their own convenience. **And when they had seen the brethren**—not only her family and the jailer's, but probably others now gained to the Gospel. **They comforted them**—rather, perhaps, "exhorted" them, which would include comfort. "*This assembly of believers in the house of Lydia was the first church that had been founded in Europe.*" **And departed**—but not all; for two of the company remained behind (see on ch. 17: 14): *Timotheus*, of whom the Philippians "learned the proof" that he honestly cared for their state, and was truly like-minded with St. Paul, "serving with him in the Gospel as a son with his father" (Phile. 2: 19-23); and *Luke*, "whose praise is in the Gospel," though he never praises himself or relates his own labors, and though we only trace his movements in connection with St. Paul, by the change of a pronoun, or the unconscious variation of his style. In ch. 17, the narrative is again in the *third* person, and the pronoun is not changed to the *second* till we come to ch. 20: 5. The modesty with which St. Luke leaves out all mention of his own labors need hardly be pointed out. We shall trace him again when he rejoins St. Paul in the same neighborhood. His vocation as a physician may have brought him into connection with these contiguous coasts of Asia and Europe, and he may (as *Mr. Smith* suggests, "Shipwreck," etc.) have been in the habit of exercising his professional skill as a surgeon at sea.

THE LESSON TAUGHT.

Central Thought: The Power of Sacred Song.

1. To teach that a song is free to go everywhere.

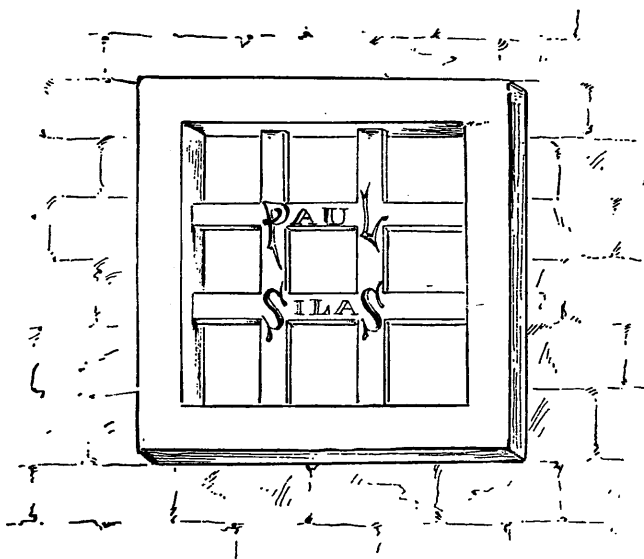
Let the teacher hold before the class a bird-cage with a little bird in it, and ask how many of the children have such a little prisoner at home, and why? The children will speak of its sweet songs making them happy.

Tell of Madame Guion, a noble lady, wrongfully put into prison; who, comparing herself with a little bird in a cage, wrote this sweet poem to make other people happy when they were having sorrow:—

“A little bird I am,
Shut out from fields of air,
And in my cage I sit and sing
To Him who placed me there.
Well pleased a prisoner to be,
Because my God, it pleaseth Thee.

Naught have I else to do:
I sing the whole day long,
And He whom most I have to plead
Doth listen to my song.
He caught and bound my wandering wing,
But still he bends to hear me sing.”

How like the little bird she was, singing to make herself and others glad!



2. To teach how the songs of Paul and Silas in prison went up to God, and brought back blessing to themselves and others.

Tell the children that their lesson to-day is about two men, who sang songs of praise to God at night when they were in prison. Tell who they were, by printing their names in bars on the blackboard, as on opposite page.

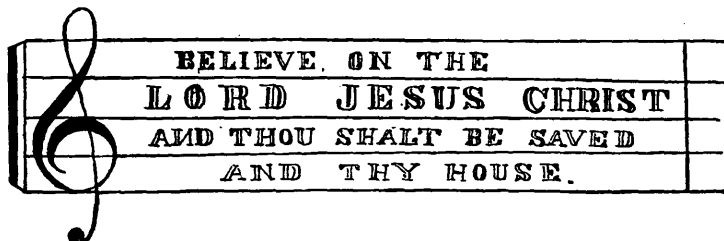
After arousing the children to wonder why they had been put into prison, recall to their minds the incident taught last Sunday about Paul casting Satan out of the girl's heart. Tell them that the girl's master was angry at what Paul had done, because the girl's bad sayings had brought him much money. So angry was he that he caused Paul and Silas to be cruelly beaten in the street, and then put into prison. In the prison Paul and Silas prayed and sang praises to God. Their songs went all through the prison, and out of it up to God. Let the teacher now tell of the wonderful help that came from God in answer to the prayers and songs, — the earthquake, the falling off of the prisoners' chains, the opening of the doors, so that Paul and Silas were free, and, best of all, the conversion of the jailer. So much did prayers and songs do, even in a prison.

3. To teach the children that their songs may bring blessings to themselves and to others.

Tell the story of a boy in Scotland passing through the street at night, singing as he went, "There is a fountain filled with blood." A Christian policeman joined in the song. At the end of his beat the policeman asked the boy if he understood what he was singing. "Oh, yes!" said the little fellow, "I know it in my heart, and it is very precious."

A few evenings afterward some one said to the policeman, "Do you know that a woman was awakened and converted the other night by hearing a boy and a policeman singing in the street, 'There is a fountain filled with blood.'"

Teach the children that they make others happy and do them good by singing their Sunday-school songs about their play and in their homes. Print the Golden Text on the blackboard thus:—



SYMBOL GIFT. The above design on a card.
(See lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "How can a Little Child be Saved?" (Little Pilgrim Songs); "O, what shall I do to be Saved?" "Just as I am"; "There is Life for a Look"; "What can Wash away my Stain?" "Jesus, Saviour Thee I Love" (Little Pilgrim Songs); "If we want to dwell with Jesus" (Little Pilgrim Songs).—"Plain uses of the Blackboard," pp. 52, 89.—Subject for children's prayer-meeting: Faith a bridge, between God and our souls, of four arches: first, the arch of belief, built by the head; second, the arch of submission, built by the will; third, the arch of trust, built by the heart; fourth, the arch of action, built by the life.

FEB. 24.]

LESSON VIII.

[1ST QUARTER.

SUBJECT: THESSALONIANS AND BEREANS.—ACTS 17: 1-14.

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures.

3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7. Whom Jason had received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8. And they troubled the people and the rulers of the city, when they heard these things.

9. And when they had taken security of Jason, and of the others, they let them go.

10. And the brethren immediately sent away Paul and Silas by night unto Berea; who coming *thither* went into the synagogue of the jews.

11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

REVISED VERSION.

Now when they had passed 1
through Amphipolis and Apollonia,
they came to Thessalonica, where
was a synagogue of the Jews: and 2
Paul, as his custom was, went in
unto them, and for three sabbath
days reasoned with them from the
Scriptures, opening and alleging, 3
that it behoved the Christ to suffer,
and to rise again from the dead;
and that this Jesus, whom, *said he*,
I proclaim unto you, is the Christ.
And some of them were persuaded, 4
and consorted with Paul and Silas;
and of the devout Greeks a great
multitude, and of the chief women
not a few. But the Jews, being 5
moved with jealousy, took unto
them certain vile fellows of the
rabble, and gathering a crowd, set
the city on an uproar; and assault-
ing the house of Jason, they sought
to bring them forth to the people.
And when they found them not, 6
they dragged Jason and certain
brethren before the rulers of the
city, crying, These that have turned
the world upside down are come
thither also: whom Jason hath re- 7
ceived: and these all act contrary
to the decrees of Cæsar, saying that
there is another king, *one* Jesus.
And they troubled the multitude 8
and the rulers of the city, when
they heard these things. And when
they had taken security from Jason
and the rest, they let them go. 9

And the brethren immediately 10
sent away Paul and Silas by night
unto Berea: who when they were
come thither went into the syna-
gogue of the Jews. Now these 11
were more noble than those in
Thessalonica, in that they received

12. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

the word with all readiness of mind, examining the Scriptures daily, whether these things were so. Many of them therefore believed; 12 also of the Greek women of honorable estate, and of men not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. 13 14

Golden Text.—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.—ACTS 17: 11.

COMPREHENSIVE COMMENTARY.

1. When they had passed through Amphipolis—thirty-three miles southwest of Philippi, on the river Strymon, and at the head of the gulf of that name, on the northern coast of the Egean Sea—and **Appollonia**—about thirty miles southwest of Amphipolis; but the exact site is not known—they came to Thessalonica—about thirty-seven miles due west from Appollonia, at the head of the Thermaic (or Thessalonian) gulf, at the northwestern extremity of the Egean sea; the principal and most populous city in Macedonia. "We see at once how appropriate a place it was for one of the starting-points of the Gospel in Europe, and can appreciate the force of what Paul said to the Thessalonians within a few months of his departure from them: 'From you, the word of the Lord sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place'" (1 Th. 1: 8). **Where was a synagogue of the Jews**—implying that (as at Philippi) there was none at Amphipolis and Appollonia. **2-4. Paul, as his manner was**—always to begin with the Jews—**went in unto them.**—In writing to the converts but a few months after this, he reminds them of the courage and superiority to indignity, for the Gospel's sake, which this required after the shameful treatment he had so lately experienced at Philippi (1 Th. 2: 2). **Opening and alleging that Christ must needs have suffered, etc.**—His preaching, it seems, was chiefly expository, and designed to establish from the Old Testament Scriptures (1) that the predicted Messiah was to be a suffering and dying, and therefore a rising Messiah; (2) that this Messiah was none other than Jesus of Nazareth. **Consorted**—"cast in their lot" **with Paul and Silas:** cf. 2 Co. 8: 5; **of the chief women**—female proselytes of distinction. From the First Epistle to the Thessalonians it appears that the converts were nearly all Gentiles; not only such as had before been proselytes, who would be gained in the synagogue, but such as up to that

time had been idolaters (1 Thes. 1: 9, 10). During his stay, while Paul supported himself by his own labor (1 Thes. 2: 9; 2 Thes. 3: 7-9), he received supplies once and again from the Philippians, of which he makes honorable acknowledgment (Ph. 4: 15: 16). **5-9. The Jews . . . moved with envy**—seeing their influence undermined by this stranger. **Lewd fellows of the baser sort**—better, perhaps, "worthless market-people," *i. e.* idle loungers about the market-place of indifferent character. **Having gathered a company—rather, "having raised a mob."** **Assaulted the house of Jason**—with whom Paul and Silas abode (v. 7), one of Paul's kinsmen, apparently (Ro. 16: 21), and from his name, which was sometimes used as a Greek form of the word *Joshua*, probably a Hellenistic Jew. **Sought to bring them (Jason's lodgers) out to the people.** **And when they found them not they drew Jason and certain brethren unto the rulers**—*lit.*, the poletarchs; the very name given to the magistrates of Thessalonica in an inscription on a still-remaining arch of the city—so minute is the accuracy of this history. **Crying these that have turned the world upside down.** See on ch. 16: 20. **All do contrary to the decrees of Cæsar, etc.**—meaning, probably, nothing but what is specified in the next words. **Having taken security of Jason and of the others**—"The others"), probably making them deposit a money-pledge that the preachers should not again endanger the public peace. **10-12. The brethren immediately sent away Paul and Silas by night**—for it would have been as useless as rash to attempt any further preaching at that time, and the conviction of this probably made his friends the more willing to pledge themselves against any present continuance of missionary effort. **To Berea**—thirty or sixty miles S. W. of Thessalonica; a town even still of considerable population and importance. **These**

were more noble than those of Thessalonica. The comparison is between the *Jews* of the two places; for the triumphs of the Gospel at Thessalonica were mostly among the Gentiles. See on vs. 2-4 in that they received the word, etc. — heard it not only without prejudice, but with eager interest “in an honest and good heart” (Lu. 8: 15) with sincere desire to be taught aright (see John 7: 17). **Whether . . . so** — whether the Christian interpretation which the apostle put upon the Old Testament Scriptures was the true one. **Believe** — that Jesus of Nazareth whom Paul preached was indeed the great Promise and Burden of the Old Testament. From this it is undeniable (1) that *the people*, no less than the ministers of the church, *are entitled and bound to search the Scriptures*; (2) that *they are entitled and bound to judge, on their own as responsibility, whether the teaching they receive from the ministers of the church is according to the word of God*; (3) that *no faith but such as results from personal conviction ought to be demanded or is of any avail.* **Of honorable women which were Greeks, and of men** (which were Greeks) **not a few.** “The upper classes in these European-Greek and Romanized towns were probably better educated than those of Asia Minor.” [w. & w.] **The Jews of Thessalonica . . . came thither also** — “Like hunters upon their prey, as they had done before from Iconium to Lystra.” **13, 14. Immediately the brethren** — the converts gathered at Berea. **Sent away Paul** — as be-

fore from Jerusalem (ch. 9: 30), and from Thessalonica (v. 10). How long he staid at Berea we know not; but as we know that he longed and expected soon to return to the Thessalonians (1 Th. 2: 17), it is probable he remained some weeks at least, and only abandoned his intention of revisiting Thessalonica at that time when the virulence of his enemies there, stimulated by his success at Berea, brought them down thither to counter-work him. **To go, as it were, to the sea** — rather, perhaps, “in the direction of the sea.” Probably he delayed fixing his next destination till he should reach the coast, and the providence of God should guide him to a vessel bound for the destined spot. Accordingly, it was only on arriving at Athens, that the convoy of Berean brethren, who had gone thus far with him, were sent back to bid Silas and Timothy follow him thither. **Silas and Timothy abode there still** — “to build it up in its holy faith, to be a comfort and support in its trials and persecutions, and to give it such organization as might be necessary.” Connecting this with the apostle’s leaving Timothy and Luke at Philippi on his own departure (see on ch. 16: 40), we may conclude that this was his fixed plan for cherishing the first beginnings of the Gospel in European localities, and organizing the converts. Timothy must have soon followed the apostle to Thessalonica, the bearer, probably, of one of the Philippian “contributions to his necessity” (Ph. 4: 15, 16), and from thence he would with Silas accompany him to Berea.

THE LESSON TAUGHT.

Central Truth: The Duty of daily Bible Reading.

1. To teach how the blessing of a Savior promised in the Bible was rejected by the base Thessalonians.

Hold up before the class a child’s treasure-box, — borrowed for the occasion. Tell the children whose box it is, and give them a general idea of what is in it. Ask how many of them have such a box, and allow several of them to name one thing which they have in their boxes. Bits of colored glass, pretty cards, etc., will probably be mentioned. Ask how many of them would like to know what is in the box which has been shown to them. Let the teacher then name the different things *without showing them*, and ask all who think she has told them truly to raise their hands. After thus getting an expression of confidence, let the teacher suppose the case that they had not believed what was told them, and had become so angry in consequence as to make it too unpleasant for her to stay in the room. Tell them that their lesson to-day is about something quite like this which happened to Paul. Tell them that Paul, with Silas, Luke, and Timothy,

went into a city called Thessalonica, having in his hands, not a box, but a book of treasures. Describe how he stood up in the church on three different Sabbaths, and told the people about the treasures in his book; and how some of the people became so angry that a great mob assembled determined to kill Paul, while others believed what he had said. Arouse the curiosity of the children to know what was the treasure in Paul's book. "Pictures" may be suggested, but a kind "No, that was not it," will only increase the interest of the children to know what the treasure was. At length tell them that Paul's book was the Bible, and the treasure in it the words about Jesus dying to save sinners, and His going to Heaven to prepare places for all who would love and trust Him.

2. To teach how the noble people of Berea searched the Bible, and found the blessed promises about Jesus to be true.

Let the teacher again show the treasure-box, and ask the children how many of them believe that just the things she has named are in the box. Lead them to say that the only way for them to be sure about it is to have the box opened, and to look for themselves. After taking out two or three objects that have been named, let the teacher cover the box, and go on to relate how Paul, when he left Thessalonica, went on to Berea with his book of treasures. Vividly describe the eagerness of the Bereans to look for themselves to see if what Paul said was true, so that every day they read the Bible, and learned about Jesus as their Savior. It will add to the vividness of the description for the teacher to turn the pages of a Bible rapidly, and seem to be searching for something while describing the daily study of the Bereans. Better still would it be to use a representation of a Bible roll, which may easily be made by attaching a long strip of brown paper, ten inches wide, to a round stick at each end, if it is not possible to secure from the cabinet of some friend a *bona fide* Bible roll.

Draw an open Bible on the blackboard and print the Golden Text in it for the children to read.

3. To incite the children to daily Bible reading and study.

In making a practical application of this lesson, a teacher could not do better than to interest the little folks in the CHILDREN'S SCRIPTURE UNION,* and make earnest efforts to get them to join it, if they can read the Bible, or, if they cannot, to prevail on their mothers to read to them the daily portions assigned.

* Send six cents in stamps to the SUNDAY SCHOOL ASSOCIATION, 304 Fourth Avenue, N.Y., to secure a list of the readings for 1884, and also a pamphlet of "Hints and Encouragements."

With a view of promoting amongst children and young people the regular daily reading of the Word of God, the committee of the CHILDREN'S SPECIAL SERVICE MISSION, of London, have established a "Children's Scripture Union." It is found that very few children, even amongst those carefully trained in Sunday Schools and in Christian homes, have any distinct *plan* of Bible reading. Many only read what their parents and teachers read with them, and, it is to be feared, too often give up the practice when left to themselves. Many more, from having no settled course, choose the same portion of Scripture again and again, but get no knowledge of the book as a whole. The Children's Scripture Union is designed to encourage children and young people who desire to be regular Bible readers, by associating them together in a Union to read the same portion daily. Each member receives a card of membership at the beginning of each year, with the list of portions for the year printed upon it. The portions appointed for daily reading consist generally of from twelve to sixteen verses.* The members are asked to pray for one another every Sunday morning. The Union was commenced on 1st April, 1879. The card for 1883 was issued in the following languages: French, German, Italian, Spanish, Portuguese, Dutch, Swedish, Arabic, Chinese, and two Indian languages.

More than one hundred thousand children last year were registered as members.

SYMBOL GIFT. A Bible roll, with the words of the Golden Text printed upon it.

(See lesson-picture in Review for March 30.)

ADDITIONAL HINTS — Songs: "I am so glad"; "Precious Bible"; "We wont give up the Bible"; "Sing them over again to me"; "Precious promise God hath given"; "A loving letter the Bible is," and "Praise God for the Bible" (Little Pilgrim Songs). "Plain Uses of the Blackboard," — Illustrations of the Bible's blessedness, pp. 217, 90, 238. — Subject for children's prayer-meeting: Some of the noble Bible readers whose birthdays comes this month — Lincoln, 12, Washington, 22d, Longfellow, 27th.

MAR. 2.]

LESSON IX.

[1ST QUARTER.

SUBJECT: PAUL AT ATHENS.—ACTS 17:22-34.

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

REVISED VERSION.

And Paul stood in the midst of 22 the Areopagus, and said,

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands :

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things ;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us :

28. For in him we live and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent :

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this *matter*.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed : among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, 23 and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the 24 world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands ; neither is he served by men's 25 hands, as though he needed any thing, seeing he himself giveth to all life, and breath, and all things ; and he made of one every nation of 26 men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation ; that they 27 should seek God, if haply they might feel after him, and find him, though he is not far from each one of us : 28 for in him we live, and move, and have our being ; as certain even of your own poets have said, For we are also his offspring. Being then 29 the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore 30 God overlooked ; but now he commandeth men that they should all everywhere repent ; inasmuch as he 31 hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the res- 32 urrection of the dead, some mocked ; but others said, We will hear thee concerning this yet again. Thus Paul went out from among 33 them. But certain men clave unto 34 him, and believed : among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Golden Text.—In Him we live and move, and have our being.—ACTS 17 : 28.

COMPREHENSIVE COMMENTARY.

22. Then Paul stood . . . and said—more graphically, “standing in the midst of Mars’ hill, said.” This prefatory allusion to the position he occupied shows the writer’s wish to bring the situation vividly before us. **I perceive that in all things ye are too superstitious**—rather (with most modern interpreters and the an-

cient Greek ones), “in all respects extremely reverential” or “much given to religious worship,” a conciliatory and commendatory introduction, founded on his own observation of the symbols of devotion with which their city was covered, and from which all Greek writers, as well as the apostle, inferred the exemplary religiousness of the

Athenians. (The authorized translation would imply that only *too much* superstition was wrong, and represents the apostle as repelling his hearers in the very first sentence; whereas the whole discourse was studiously courteous.) **23. As I passed by and beheld your devotions**—rather, “the objects of your devotion,” referring, as is plain from the next words, to their works of art consecrated to religion. **I found an altar . . . To the (or “an”) unknown God**—erected, probably, to commemorate some divine interposition, which they were unable to ascribe to any known deity. That there were such altars, Greek writers attest; and on this the apostle skilfully fastens at the outset, as the text of his discourse, taking it as evidence of that dimness of religious conception which, in virtue of his better light, he was prepared to dissipate. **Whom therefore ye ignorantly worship**—rather, “whom, therefore, knowing him not, ye worship,” alluding to “The Unknown God.” **Him declare (“announce”) I unto you.** *This is like none of his previous discourses, save that to the idolaters of Lycaonia (ch. 14, 15-17).* His subject is not, as in the synagogues, the Messiahship of Jesus, but THE LIVING GOD, in opposition to the materialistic and pantheistic polytheism of Greece, which subverted all true religion. Nor does he come with *speculation* on this profound subject—of which they had had enough from others—but an authoritative “announcement” of him after whom they were groping; not giving him any name, however, nor even naming the Savior Himself, but unfolding the true character of both as they were able to receive it. **24, 25. God that made the world and all therein.** The most profound philosophers of Greece were unable to conceive any real distinction between God and the universe. Thick darkness, therefore, behoved to rest on all their religious conceptions. To dissipate this, the apostle sets out with a sharp statement of the fact of *creation* as the central principle of all true religion—not less needed now, against the transcendental idealism of our day. **Seeing he is Lord (or Sovereign) of heaven and earth**—holding in free and absolute subjection all the works of His hands; presiding in august royalty over them, as well as pervading them all as the principle of their being. How different this from the blind force or fate to which all creatures were regarded as in bondage! **Dwelleth not in temples made with hands.** This thought, so familiar to Jewish ears (1 Ki. 8: 27; Is. 66: 1-2; ch. 7, 48), and so elementary to Christians, would serve only more sharply to define to his heathen audience the spirituality of that living, personal God, whom he “announced” to them. **Neither is worshipped with (“ministered unto”) men’s hands, as though he needed anything.** No less familiar as this thought also is to us, even from the earliest times of the Old Testament (Job 35: 6-8; Ps. 16: 2, 3; 50: 11-14; Is. 40: 14-18), it would pour a flood of light upon any candid heathen mind that heard it.

Seeing he (“he himself”) giveth to all life, and breath, and all things. The Giver of all cannot surely be dependent for aught upon the receivers of all (1 Ch. 29-14). This is the culminating point of a pure Theism. **26, 27. And hath made of one blood all nations of men to dwell on all the face of the earth.** Holding with the Old Testament teaching, that in the blood is the life (Gen. 9: 4; Lev. 17: 11; Deu. 12: 23), the apostle sees this life-stream of the whole human race to be one, flowing from one source. **And hath determined the times before appointed, and the bounds of their habitation.** The apostle here opposes both Stoical Fate and Epicurean Chance, ascribing the *periods* and *localities* in which men and nations flourish to the Sovereign will and prearrangements of a living God. **That they should seek the Lord.** That is the high end of all these arrangements of Divine Power, Wisdom and Love. **If haply they might feel after him** (as men groping their way in the dark) **and find him**—a lively picture of the murky atmosphere of Natural Religion. **Though he be not far from every one of us.** The difficulty of finding God outside the pale of revealed religion lies not in his distance from us, but in our distance from Him, through the blinding effect of sin. **28. For in him we live, and move, and have our being** (or, more briefly, “exist”). This means not merely, “Without him we have no *life*, nor that *motion* which every inanimate nature displays, nor even *existence* itself,” but that God is the living immanent Principle of all these in men, as **certain also of your own poets have said, For we are also his offspring**—the first half of the fifth line, word for word, of an astronomical poem of *Aratus*, a Greek countryman of the apostle’s, and his predecessor by about three centuries. But, as he hints, the same sentiment is to be found in other Greek poets. They meant it, doubtless, in a *pantheistic* sense; but the truth which it expresses the apostle turns to his own purpose—to teach a pure, personal, spiritual Theism. (Probably during his quiet retreat at Tarsus, ch. 9: 30, revolving his special vocation to the Gentiles, he gave himself to the study of so much Greek literature as might be turned to Christian account in his future work. Hence this and his other quotations from the Greek poets, 1 Co. 15: 33; Ti. 1: 12). **Forasmuch then as we are the offspring of God we ought not to think: The courtesy of this language is worthy of notice. That the Godhead is like unto gold, or silver, or stone, graven by art and man’s device**—(“graven by the art or device of man”). One can hardly doubt that the apostle would here point to those matchless monuments of the plastic art, in gold and silver and costliest stone which lay so profusely beneath and around him. The more intelligent Pagan Greeks no more pretended that these sculptured gods and goddesses were real dei-

ties, or even their actual likenesses, than Romanist Christians do their images; and Paul, doubtless, knew this: yet here we find him condemning all such efforts visibly to represent the invisible God. How shamefully inexcusable, then, are the Greek and Roman Churches in paganizing the worship of the Christian church by the encouragement of pictures and images in religious service! (In the eighth century the second council of Nicea decreed that the image of God was as proper an object of worship as God himself.) **30. The times of this ignorance God winked at**—*lit.* (and far better, "overlooked," *i. e.* bore with, without interposing to punish it, otherwise than suffering the debasing tendency of such worship to develop itself (cf. ch. 14: 16, and see on Ro. 1: 24; etc.). **But now**—that a new light was risen upon the world. **Commandeth:** *g. d.* "That duty—all along lying upon man estranged from his Creator, but hitherto only silently recommending itself and little felt—is now peremptory." **All mnn everywhere** (cf. Co. 1: 6, 23; Ti. 1: 11)—a tacit allusion to the narrow precincts of favored Judaism, within which immediate and entire repentance was ever urged. The word "repentance" is here used (as in Lu. 13: 3, 5; 15, 10) in its most comprehensive sense of "repentance unto life." **31. Because He hath appointed a day.** Such language beyond doubt teaches that the judgment will, in its essence, be a solemn judicial assize held upon all mankind *at once*. "Aptly is this uttered on the Areopagus, the seat of judgment." **By that man whom he hath ordained:**—cf. John 5: 22, 23; 27; ch. 10: 42. **Given assurance unto all men in that he hath raised him from the dead**—the most patent evidence to mankind at large of the judicial authority with which the Risen One is clothed. **32-34. When they heard of the resurrection of the dead, some mocked.** As the Greek religion was but the glorification of the present life, by the worship of all its most beautiful forms, the Resurrection, which presupposes the vanity of the present life,

and is nothing but life out of the death of all that sin has blighted, could have no charms for the true Greek. It gave the death-blow to his fundamental and most cherished ideas; nor, until these were seen to be false and fatal, could the Resurrection, and the Gospel, of which it was a primary doctrine, seem otherwise than ridiculous. **So Paul departed.** Whether he would have opened, to any extent, the Gospel scheme in this address, if he had not been interrupted, or whether he reserved this for exposition afterwards to earnest inquirers, we cannot tell. Only the speech is not to be judged of as quite complete. **Others said, We will hear thee again of this**—"an idle compliment to Paul and an opiate to their consciences, such as we often meet with in our own day. They probably, like Felix, feared to hear more, lest they should be constrained to believe unwelcome truths: ch. 24: 25; and cf. Mat. 13: 15." **Howbeit certain men clave unto him**—instead of mocking or politely waiving the subject, having listened eagerly, they joined themselves to the apostle for further instruction; and so they "believed." **Dionysius the Areopagite**—a member of that august tribunal. Ancient tradition says he was placed by the apostle over the little flock at Athens. "Certainly the number of converts there, and of men fit for office in the Church was not so great that there could be much choice." **A woman named Damaris**—not certainly one of the apostle's audience on the Areopagus, but won to the faith either before or after. Nothing else is known of her. Of any further labors of the apostle at Athens, and how long he staid, we are not informed. Certainly he was not driven away. But it is a serious and instructive fact that the mercantile population of Thessalonica and Corinth received the message of God with greater readiness than the highly educated and polished Athenians. Two letters to the Thessalonians, and two to the Corinthians, remain to attest the flourishing state of those churches. But we possess no letter written by St. Paul to the Athenians; and we do not read that he was ever in Athens again.

THE LESSON TAUGHT.

Central Thought: God is not far from any one of us.

1. To get the children to think and talk about statues they have seen.

What is this, children? (Showing a statuette of some description.) How many of you have anything like this in your homes? (Allow a few moments for the children to tell about the images in their homes.) Why do you have them? To make the house look pretty. Have you ever seen any statues in the street? Why are they set up? To make the city look beautiful.

2. To teach that Paul preached to the people of Athens against the worship of statue-gods, and tried to get them to worship the true God.

Our lesson to-day is about a city called Athens, whose streets had in them many very beautiful statues, some made of wood, some of stone, some of marble, some of bronze, some of gold. There were so many that you would have found it hard to count them.

Why do you think the people in Athens placed so many statues in their streets? To make the city look beautiful. Possibly they did think of that, but that was not their only reason for doing it. They worshipped them as idols! They bowed down to them. When they were in sorrow or trouble, they went and talked to the statues about it, and asked their help! But instead of having a God to create them and take care of them, as we have, they had to make their gods, and then take care of them. They had to be careful not to run against their gods and break them in pieces!

Paul went into Athens, and saw the street full of statues that the people had made for gods. How do you think Paul felt when he saw the idols in Athens? He felt angry. He walked about from one statue to another, and saw in front of many of them a little stone table, on which to lay the fruit or wine, or present of any kind, which the people wished to give to the idol. At last Paul came to a stone table or altar. (Let the teacher draw a square to represent it.) There was no statue near it, and Paul read these words on it, "To the Unknown God." I will print them on the altar I have drawn. "Ah," thought Paul, this shows me that the people in Athens still want some other god. They are not satisfied with the gods they have; they must see that their statue-gods cannot give them any help." So Paul went into the market-place where there was a crowd of people, and talked with them about the true God, whom he worshipped. So many people gathered about Paul that at last he went to the top of a high hill, where there was room for as many people as wished to hear him talk. Paul said to them, "I have seen your many statues, and I think you must be a people who love to worship. I have seen, too, that altar 'To the Unknown God.' He is not unknown to me, and I am going to tell you about Him. Why, He made you and me and everybody and everything in this world. He lives up in Heaven. You do not need to make a temple for Him, as you have made for your other gods. Although you call Him 'Unknown,' He is very near to every one of you, close beside you, yes, within you, for it is He who gives you breath and strength to walk about, and your very life. This great God has sent me here to tell you that you must leave off the

worship of these statue-gods." Then I think Paul must have opened his Bible and read these words: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that it is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." (The teacher should read these words from the Bible.) Then said Paul to the people of Athens, "This great God sent his Son into the world to tell us all about His loving kindness and mercy toward us, so that none of us need call Him 'Unknown.' There will come a day by-and-by, when this great God shall call all of the people in the world together, — even those who are dead shall be called back to life, — and all who have rejected the Lord Jesus Christ shall be punished." What do you think, children, — did the people who listened to Paul's words leave off worshipping their idols? Yes, only a few did. The others went away mocking Paul, and laughing at him. I do not read in the Bible that any of the idols in Athens were taken down. But nearly two thousand years have passed since then, and the statue-gods of Athens have nearly all been broken or taken away. Nobody worships even the few that are left.

3. To lead the children to know how very near the true God is to them.

See what I have printed on the blackboard: —

GOD IS NOWHERE.

Nellie saw these words printed on a large card, and hung up in the sitting-room when she came home from Sunday School one Sunday. Nellie's papa, who was n't a Christian, had printed the words just to trouble her. He used often to say to Nellie and her mother, "There is no God." This is the way he intended Nellie should read the card, — God is nowhere (not in any place). When Nellie came in from Sunday School, and saw the card, she began to spell the words, for she could not read very well: G-o-d, God, i-s, is, n-o-w, now, h-e-r-e, here, — God is now here. "Is that right, papa? I know it is right. *God is now here.*" God whispered to the father's heart that what Nellie said was true, and he became a Christian man.

Now I am going to rub out the words on the stone altar which I drew for you some time ago, and instead I will print these words which Nellie spelled on the card. (The teacher does so, and asks the children to read them.) Does this mean that God stays here in this Sunday School? No, He goes with us to our homes. We can say in any place where we go, "God is now here."

Once there was an old woman living in an attic; she had only a few cents each week to buy what she needed to eat. A minister came to visit her one day, and he saw that she had a strawberry plant growing in a broken teapot. As he came many times afterward, he noticed that the plant grew larger; so he said one day, "Your plant grows nicely, and you will soon have strawberries on it." "Oh, sir," replied the woman, "it is not for the strawberries that I keep it. It is great comfort for me to have that living plant, for I know it can only live by the power of God, and as I see it live, and grow from day to day, it tells me that God is near."

Do you not know of something that is growing that tells you that God is very near to you? Yes, ourselves! God makes us grow. How near God must be to you to keep you growing. This is what our Golden Text says in words that are different, but which mean what we have been saying. Hear me repeat the Golden Text,— "In Him we live and move, and have our being." Let us all repeat it together.

SYMBOL GIFT. A picture of an altar with the words of the Golden Text on it.

(See lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "Holy, holy, holy, Lord God Almighty"; "Little gentle breath," and "I believe in God the Father" (Songs for Little Folks); "Come, thou Almighty King (H. B.). — Subject for children's prayer-meeting: "Remember now thy Creator."—"Plain Uses of the Blackboard," God the Creator p. 29; right and wrong sacrifices, p. 97, 100.

MARCH 9.]

LESSON X.

[1ST QUARTER.

SUBJECT: PAUL AT CORINTH.—Acts 18: 1-17.

1. After these things Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3. And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come

REVISED VERSION.

1. After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

But when Silas and Timothy 5

from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ*.

6. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them. Your blood *be* upon your own heads ; I am clean : from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house ; and many of the Corinthians hearing believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10. For I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.

11. And he continued *there* a year and six months, teaching the word of God among them.

12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13. Saying, This *fellow* persuadeth men to worship God contrary to the law.

14. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you :

15. But if it be a question of words and names, and of your law, look ye to *it* ; for I will be no judge of such *matters*.

16. And he drave them from the judgment seat.

17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads ; I am clean : from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house ; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace : for I am with thee, and no man shall set on thee to harm thee : for I have much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment-seat, saying, This man persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you : but if they are questions about words and names and your own law, look to it yourselves ; I am not minded to be a judge of these matters. And he drave them from the judgment-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

Golden Text.—I am with thee, and no man shall set on thee to hurt thee.—ACTS 18 : 10.

VS. 1-22.—PAUL'S ARRIVAL AND LABORS AT CORINTH, WHERE HE IS REJOINED BY SILAS AND TIMOTHY, AND, UNDER DIVINE ENCOURAGEMENT, MAKES A LONG STAY—AT LENGTH, RETRACING HIS STEPS, BY EPHEBUS, CESAREA, AND JERUSALEM, HE RETURNS, FOR THE LAST TIME TO ANTIOCH, THUS COMPLETING HIS SECOND MISSIONARY JOURNEY. 1-4. Came to Corinth—Rebuilt by Julius Cæsar on the isthmus between the Egean and Ionian seas ; the capital of the Roman province of Achaia, and the residence of the proconsul ; a large and populous

mercantile city, and the centre of commerce alike for east and west ; having a considerable Jewish population, larger, probably, at this time than usual, owing to the banishment of the Jews from Rome by Claudius Cæsar (v. 2). Such a city was a noble field for the Gospel, which, once established there, would naturally diffuse itself far and wide. A Jew . . . Aquila . . . with his wife Priscilla. From these Latin names one would conclude that they had resided so long in Rome as to sink their Jewish family names. Born in Pontus—the most easterly province of Asia

Minor, stretching along the southern shore of the Black Sea. From this province there were Jews at Jerusalem on the great Pentecost (ch. 2: 9), and the Christians of it are included among "the strangers of the dispersion," to whom Peter addressed his first Epistle (1 Pe. 1: 1). Whether this couple were converted before Paul made their acquaintance, commentators are much divided. They may have brought their Christianity with them from Rome, or Paul may have been drawn to them merely by like occupation, and, lodging with them, have been the instrument of their conversion. They appear to have been in good circumstances, and after travelling much to have eventually settled at Ephesus. The Christian friendship, now first formed, continued warm and unbroken, and the highest testimony is once and again borne to them by the apostle. **Claudius, etc.** This edict is almost certainly that mentioned by *Suetonius*, in his life of this Emperor (ch. 25). **Tent-makers**—manufacturers, probably, of those hair-cloth tents supplied by the goats of the apostle's native province, and hence, as sold in the markets of the Levant, called *cilicium*. Every Jewish youth, whatever the pecuniary circumstances of his parents, was taught some trade (see on L. 2: 42), and Paul made it a point of conscience to work at that which he had probably been bred to, partly that he might not be burdensome to the churches, and partly that his motives as a minister of Christ might not be liable to misconstruction. To both these he makes frequent reference in his Epistles. **The Greeks**—*i. e.* Gentile proselytes; for to the heathen, as usual, he only turned when rejected by the Jews (*2 v. 6*). **5, 6. And when Silas and Timotheus were come from Macedonia**—*i. e.* from Thessalonica, whither Silas had probably accompanied Timothy when sent back from Athens (see on ch. 17: 15). **Paul was pressed in the spirit**—rather (according to what is certainly the true reading), "was pressed with the word;" expressing not only his zeal and assiduity in preaching it, but some inward *pressure* which at this time he experienced in the work (to convey which more clearly was probably the origin of the common reading). What that pressure was we happen to know, with singular minuteness and vividness of description, from the apostle himself, in the First Epistles to the Corinthians and Thessalonians (1 Co. 2: 1-5; 1 Th. 3: 1-10). He had come away from Athens, as he remained there, in a depressed and anxious state of mind, having there met, for the first time, with unwilling Gentile ears. He continued, apparently for some time, laboring alone in the synagogue of Corinth, full of deep and anxious solicitude for his Thessalonian converts. His early ministry at Corinth was colored by these feelings. Self deeply abased, his power as a preacher was more than ever felt to lie in demonstration of the Spirit. At length Silas and Timotheus arrived with exhilarating tidings of the faith and love of his Thessalonian children, and of their earnest longings again to see their father in

Christ; bringing with them also in token of their love and duty, a pecuniary contribution for the supply of his wants. This seems to have so lifted him as to put new life and vigor into his ministry. *He now wrote his FIRST EPISTLE TO THE THESSALONIANS*, in which the "pressure" which resulted from all this strikingly appears. (See Introduction to 1 Th.) Such emotions are known only to the ministers of Christ, and, even of them, only to such as "travail in birth until Christ be formed in" their hearers. **Your blood be upon your own heads, etc.** See Eze. 33: 4, 9. **From henceforth I will go unto the Gentiles:** cf. ch. 13: 46. **7, 8. He departed thence, and entered into a certain man's house, named Justus**—not changing his lodging, as if Aquila and Priscilla up to this time were with the opponents of the apostle, but merely ceasing any more to testify in the synagogue, and henceforth carrying on his labors in this house of Justus, which "joining hard to the synagogue," and would be easy accessible to such of its worshippers as were still open to light. Justus, too, being probably a proselyte, would more easily draw a mixed audience than the synagogue. From this time forth conversions rapidly increased. **Crispus, the chief ruler of the synagogue, believed on the Lord with all his house**—an event "felt to be so important that the apostle deviated from the usual practice (1 Co. 1: 14-16) and baptized him, as well as Caius (Gaius) and the household of Stephanas, with his own hand." **Many of the Corinthians believed and were baptized**—the beginnings of the church gathered there. **9-11. Then spake the Lord to Paul . . . by a vision, Be not afraid . . . no man shall set on thee to hurt thee, etc.** From this it would seem that these signal successes were stirring up the wrath of the unbelieving Jews, and probably the apostle feared being driven by violence, as before, from this scene of such promising labor. He is reassured, however, from above. **I have much people in this city**—"whom in virtue of their election to eternal life he already designates as His" (cf. ch. 13: 48). **Continued there a year and six months**—the whole period of this stay at Corinth, and not merely up to what is next recorded. *During some part of this period he wrote his SECOND EPISTLE TO THE THESSALONIANS.* (See Introduction to 2 Th.) **12-17. When Gallio was the deputy**—"the proconsul." See on ch. 13: 7. He was brother to the celebrated philosopher Seneca, the tutor of Nero, who passed sentence of death on both. **Contrary to the (Jewish) law**—probably in not requiring the Gentiles to be circumcised. **If it were a matter of wrong or wicked lewdness**—any offence punishable by the magistrate. **If it be a question of words and names, and of your law, . . . I will be no judge, etc.**—in this only laying down the proper limits of his office. **Drave them, etc.**—annoyed at such a case

All the Greeks—the Gentile spectators. Took Sosthenes—perhaps the successor of Crispus, and certainly the head of the accusing party. It is very improbable that this was the same Sosthenes as the apostle afterwards call “his brother,” 1 Co. 1: 1. And beat him before the judgment-seat—under the very eye of the judge. And Gallio cared for none of those things—nothing loath, perhaps, to see

these turbulent Jews, for whom probably he felt contempt, themselves getting what they hoped to inflict on another, and indifferent to whatever was beyond the range of his office and case. His brother eulogizes his loving and lovable manners. Religious indifference, under the influence of an easy and aimable temper, reappears from age to age.

THE LESSON TAUGHT.

Central Thought: God as a present Help in time of Trouble and Temptation.

1. To talk about the safety of a child when his parents are near.

Let the teacher engage the children in a conversation about their sense of security in dark or dangerous places, when they are with their parents. Give an incident, or show a picture, illustrating this peculiarity of childhood. (The children will themselves probably be ready to give incidents from their own lives.)

2. To teach that Paul was upheld by God amidst dangers and sorrows.

Ask the children if they think a man is ever troubled by the dangers about him. Then describe the perplexities which surrounded Paul at Corinth: Ill health, homely looks, poverty, the hatred of the Jews, persecution, etc. Make the children understand that these conditions were mostly the result of faithfully preaching about the Lord Jesus Christ as the Savior of sinners. Get first one child and then another to tell what Paul might have done under the circumstances, either to rid himself of his sorrows, or to be encouraged to go on with his work. Then tell how God comforted him by saying to him in a dream, or vision, “Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee.”

Vividly describe the life of Paul in Corinth,—a tent-maker through the week, and on the Sabbath a preacher to the Jews, until driven away by them for preaching about Jesus, whom they hated. Tell the children that Paul, encouraged by God, stayed in Corinth one year and six months, preaching to the Gentiles about Jesus, and writing some of the books of the Bible. Tell the incident of his being brought before Gallio by the angry Jews to show how much he needed to feel that God was near to comfort and help him. Draw a tent on the blackboard and print the Golden Text in it, and help the children to read it. Illustrations of other persons who have been comforted and cheered by knowing that God was near might be given now; for example, Elisha and his servant in Dothan (see 2 Kings, chap. 6).

3. To teach the children to look to God for comfort and help in trial and temptation.

Ask the children if such little people as they are ever need to feel that God is near to comfort them, and to help them to be brave in doing what is right. By giving one or two incidents, the teacher will be likely to induce the children to talk freely, and tell of their actual or possible needs.

SYMBOL GIFT. A picture of a tent, with the words of the Golden Text upon it.

(See Lesson-picture in Review for March 30.)

ADDITIONAL HINTS.—Songs: "Dear Savior, ever at my side"; "O little child, lie still and sleep," and "Do not be discouraged" (Songs for Little Folks); "I know that my Redeemer lives"; "Sun of my soul, my Savior dear" (H. B.); "I am thine, O Lord."—"Plain Uses of the Blackboard:" pp. 73, 74, 283-284, 340, 342, mostly illustrating trust in God who is ever near.

MAR 16.]

LESSON XI.

[1ST QUARTER.

SUBJECT: THE COMING OF THE LORD.—1 THES. 4: 13-18; 5: 1-8.

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15. For this we say unto you by the word of the Lord that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

REVISED VERSION.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise

4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.

6. Therefore let us not sleep, as *do* others; but let us watch and be sober.

7. For they that sleep sleep in the night: and they that be drunken are drunken in the night.

8. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

escape. But ye, brethren, are not in darkness that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

Golden Text. — "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." — 1 THESS. 4: 14.

COMPREHENSIVE COMMENTARY.

13. The leading topic of Paul's preaching at Thessalonica having been the coming *kingdom* (A. 17: 7), some perverted it into a cause for fear in respect to friends lately deceased, as if these would be excluded from the glory which those found alive alone should share. This error St. Paul here corrects (cf. ch. 5: 10). **I would not**—All the oldest MSS. and versions have "*we* would not." My fellow-laborers (Silas and Timothy) and myself desire that ye should not be ignorant. **Them which are asleep**—The oldest MSS. read (*present*), "them which are *sleeping*," the same as "the dead in Christ" (v. 16), to whose bodies (Dan. 12: 2, not their *souls*; Ec. 12: 7; 2 Co. 5: 8) death is a calm and holy sleep, from which the resurrection shall awake them to glory. The word "*cemetery*" means a *sleeping-place*. Observe, the glory and chief hope of the Church are not to be realized at death, but at the Lord's coming; one is not to anticipate the other, but all are to be glorified together at Christ's coming (Col. 3: 4; Heb. 11: 40). Death affects the mere individual; but the coming of Jesus the whole Church; at death our souls are invisibly and individually with the Lord: at Christ's coming the whole Church, with all its members, in body and soul, shall be visibly and collectively with Him. As this is offered as a consolation to mourning relatives, the *mutual recognition of the saints* at Christ's coming is hereby implied. **That ye sorrow not, even as others**—*Gr.* "the rest:" all the rest of the world besides Christians. Not all natural *mourning* for dead friends is forbidden: for the Lord Jesus and Paul sinlessly gave way to it (J. 11: 31, 33; 35; Ph. 2: 27). But sorrow as though there were "no hope," which indeed the heathen had not (Ep. 2: 12); the Christian *hope* here meant is that of the *resurrection*. Cf. Ps. 16: 9, 11; 17: 15; 73: 24; Pr. 14: 32, show that the O. T. Church, though not having the hope *so bright* (Is. 38: 18, 19) yet *had* this hope. Contrast *Catullus*, 5: 4, "When once our brief day has set, we must sleep one everlasting night." The sepul-

chral inscriptions of heathen Thessalonica express the hopeless view taken as to those once dead: as *Æschylus* writes: "Of one once dead there is no resurrection." Whatever glimpses some heathen philosophers had of the existence of the soul after death, they had none whatever of the body (A. 17: 18; 20: 32). **14. For if**—Confirmation of his statement, v. 13, that the removal of *ignorance* as to the sleeping believers would remove undue grief respecting them. See v. 13, "*hope*." Hence it appears our *hope* rests on our *faith* ("if, we *believe*"). "As surely as we all believe that Chr st died and rose again (the very doctrine specified as taught at Thessalonica, A. 17: 3), so also will God bring those *laid to sleep by Jesus* with Him" (Jesus). So the order and balance of the members of the *Gr.* sentence require us to *transl.*) Believers are laid in sleep by Jesus, and so will be brought back from sleep with Jesus in His train when He comes. The disembodied souls are not here spoken of; the reference is to the sleeping *bodies*. The facts of Christ's experience are repeated in the believer's. He died and then rose: so believers shall die and then rise with Him. But in His case *death* is the term used, 1 Co. 15: 3, 6, etc. in theirs, *sleep*; because His death has taken for them the sting from death. The same hand that shall raise them is that which *laid them to sleep* "Laid to sleep by Jesus," answers to "dead in Christ" (v. 16). **15. By the word of the Lord**—*Gr.* "in," i.e. in virtue of a direct revelation from the Lord to me. So 1 Ki. 20: 35. This is the "mystery," a truth once hidden, now revealed, which Paul shows (1 Co. 15: 51, 52). **Prevent**—i.e. *anticipate*. So far were the early Christians from regarding their departed brethren as *anticipating* them in entering glory, that they needed to be assured that those who remain to the coming of the Lord "will not anticipate them that are asleep." The "*we*" means *whichever of us* are alive and remain unto the coming of the Lord. The Spirit designed that believers in each successive age should live in continued expecta-

tion of the Lord's coming, not knowing but that *they* should be among those found alive at His coming (Mat. 24: 42). It is a sad fall from the blessed hope that *death* is looked for by most men, rather than the coming of our Lord. Each successive generation in its time and place represents the generations which shall actually survive till His coming (Mat. 25: 13; Ro. 13: 11; 1 Co. 15: 15; Ja. 5: 9; 1 Pe. 4: 5, 6). The Spirit subsequently revealed by Paul that which is not inconsistent with the expectation here taught of the Lord's coming at any time, *viz.*, that his coming would not be until there should be a "falling away first" (2 Th. 2: 2, 3); but as symptoms of this soon appeared, none could say but that still this precursory event might be realized, and so the Lord come in His day. Each successive revelation fills in the details of the general outline first given. So Paul subsequently, whilst still looking mainly for the Lord's coming to clothe him with his body from heaven, looks for going to be with Christ in the meanwhile (2 Co. 5: 1, 10; Ph. 1: 6, 23; 3: 20, 21; 4: 5). EDMUNDS well says, The "we" is an affectionate identifying of ourselves with our fellows of all ages, as members of the same body, under the same head, Christ Jesus. So Ho. 12: 4, "God spake with *us* in Bethel," *i. e.* with Israel. "*We* did rejoice," *i. e.* Israel at the Red Sea (Ps. 66: 6). Though neither Hosea nor David were alive at the times referred to, yet each identifies himself with those that were present.

16. Himself—in all the majesty of his presence in person, not by deputy. **Descend**—even as he ascended (Ac. 1: 11). **With—Greek,** "in," implying one concomitant circumstance attending his appearing. **Shout—Greek,** "signal-shout," "war-shout. Jesus is represented as a victorious King, giving the word of command to the hosts of heaven in his train for the last onslaught, at his final triumph over sin, death, and Satan (Rev. 19: 11–21). **The voice of . . . archangel**—distinct from the "signal-shout." Michael is perhaps meant (Jude, 9; Rev. 12: 7), to whom especially is committed the guardianship of the people of God (Dan. 10: 13). **Trump of God**—the trumpet blast which usually accompanies God's manifestation in glory (Ex. 19: 16; Ps. 47: 5); here the last of the three accompaniments of his appearing: as the trumpet was used to convene God's people to their solemn convocations (Num. 10: 2, 10; 31: 6), so here to summons God's elect together, preparatory to their glorification with Christ (Ps. 50: 1–5; Mat. 24: 31; 1 Co. 15: 52). **Shall rise first**—previously to the living being "caught up." The "first" here has no reference to the *first* resurrection as contrasted with that of "the rest of the dead." That reference occurs elsewhere (Mat. 13: 41, 42, 50; John, 5: 29; 1 Co. 15: 23, 24; Rev. 20: 5, 6), it simply stands in opposition to "then," *v. 17*. **FIRST**, "the dead in Christ" shall rise, **THEN** the *living* shall be caught up. The Lord's people alone are spoken of here. **17. We which are alive . . . shall be caught up**—after

having been "changed in a moment" (1 Co. 15: 51, 52). Again, he says "we," recommending thus the expression to Christians of all ages, each generation bequeathing to the succeeding one a continually increasing obligation to look for the coming of the Lord. **Together with them**—all together: the raised dead and changed living, forming one joint body. **In the clouds—Greek,** "in clouds." The same honor is conferred on them as on their Lord. As He was taken in a cloud at his ascension (Ac. 1: 9), so at his return with clouds (Rev. 1: 7), they shall be caught up in clouds. The clouds are his and their triumphal chariot (Ps. 104: 3; Dan. 7: 13). ELLICOTT explains the *Greek*, "robed round by upbearing clouds" (*Aids to Faith*). **In the air**—rather, "into the air," caught up *into* the region just above the earth, where the *meeting* (cf. Mat. 25: 1–6) shall take place between them ascending, and their Lord descending towards the earth. Not that the air is to be the place of their *lasting abode* with him. **And so shall we ever be with the Lord**—no more parting, no more going out (Rev. 3: 12). His point being established, that the dead in Christ shall be on terms of equal advantage with those found alive at Christ's coming, he leaves undefined here the other events foretold elsewhere (as not being necessary to his discussion), Christ's reign on earth with his saints (1 Co. 6: 2, 3), the final judgment and glorification of His saints in the new heaven and earth. **18. Comfort one another** in your mourning for the dead (*v. 13*).

CH. V.—THE SUDDENNESS OF CHRIST'S COMING A MOTIVE FOR WATCHFULNESS: VARIOUS PRECEPTS: PRAYER FOR THEIR BEING FOUND BLAMELESS, BODY, SOUL, AND SPIRIT, AT CHRIST'S COMING: CONCLUSION. **1. Times**—the general and indefinite term for chronological periods. **Seasons**—the *opportune* times (Dan. 7: 12; Ac. 1: 7). *Time* denotes quantity: *season*, quality. *Seasons* are parts of *times*. **Ye have no need**—those who watch do not need to be told *when* the hour will come, for they are always ready. **2. As a thief in the night**—The apostles in this image follow the parable of their Lord, expressing how the Lord's coming shall take men by surprise (Mat. 24: 43; 2 Pe. 3: 10). "The night is wherever there is quiet unconcern." "At midnight" (perhaps figurative: to some parts of the earth it will be *literal* night), Mat. 25: 6. The thief not only gives no notice of his approach, but takes all precautions to prevent the household knowing of it. So the Lord (Rev. 16: 15). *Signs* will precede the coming, to confirm the patient hope of the watchful believer; but the coming itself shall be sudden at last (Mat. 24: 32–36; Lu. 21: 25–32, 35). **Cometh—present**: expressing its *speedy* and awful *certainty*. **3. They**—the men of the world. Vs. 5, 6; ch. 4: 13; "others," all the rest of the world save Christians. **Peace**—(Judg. 18: 7, 9, 27, 28; Jer. 6: 14; Eze. 13: 10). **Then—**at that *very moment* when they least expect it.

Cf. the case of Belshazzar, Dan. 5: 1-5, 6; 9: 26-28; Herod, Ac. 12; 21-23. **Sudden**—"unawares" (Lu. 21: 34). **As travail**—"As the labor pang" comes in an instant on the woman when otherwise engaged (Ps. 48: 6; Is. 13: 8). **Shall not escape**—Greek, "shall not at all escape." Another awful feature of their ruin: there shall be then no possibility of shunning it however they desire it (Am. 9: 2, 3; Rev. 6: 15, 16). **4. Not in darkness**—not in darkness of understanding (*i. e.* spiritual ignorance) or of the moral nature (*i. e.* a state of sin), Ep. 4: 18. **That**—Greek, "in order that:" with God results are all purposed, **That day**—Greek, "THE day:" the day of the Lord (Heb. 10: 25, "the day"), in contrast to "darkness." **Overtake**—unexpectedly (cf. John 12: 35). **As a thief**—The two oldest MSS. read "as (the day-light overtakes) thieves" (Job 24: 17). Old MSS. and *Vulgate* read as *English Version*. **5.** The oldest MSS. read, "For ye are all," etc. Ye have no reason for fear, or for being taken by surprise, by the coming of the day of the Lord: "For ye are all sons (so the Greek) of light and sons of day:" a Hebrew idiom, implying that as sons resemble their fathers, so you are in character light (intellectually and morally illuminated in a spiritual point of view), Lu. 16: 8; John, 12: 36. **Are not of**—*i. e.* belong not to night nor darkness. The change of person from "ye" to "we," implies this: Ye are sons of light because ye are Christians; and we, Christians, are not of night nor darkness. **6. Others**—Greek, "the rest" of the world: the unconverted (ch. 4: 13). "Sleep" here is worldly apathy to spiritual things (Ro. 13: 11; Ep. 5: 14); in v. 7, ordinary sleep, in v. 10, death. **Watch**—for Christ's coming, *lit.* "be wakeful." The same Greek occurs 1 Co.

15: 34; 2 Ti. 2: 26. **Be sober**—refraining from carnal indulgence, mental or sensual (1 Pe. 5-8). **7.** This verse is to be taken in the literal sense. Night is the time when sleepers sleep, and drinking men are drunk. To sleep by day would imply great indolence; to be drunken by day, great shamelessness. Now, in a spiritual sense, "we Christians profess to be day-people, not night people; therefore our work ought to be day work, not night work; our conduct such as will bear the eye of day, and such has no need of the veil of night" (v. 8). **8. Faith, hope, and love**, are the three pre-eminent graces (ch. 1: 3; 1 Co. 13: 13). We must not only be awake and sober, but also armed; not only watchful, but also guarded. The armor here is only *defensive*; in Ep. 6: 13-17, also offensive. Here, therefore, the reference is to the Christian means of being *guarded* against being surprised by the day of the Lord as a thief in the night. The *helmet* and *breastplate* defend the two vital parts, the head and the breast, respectively. "With head and heart right the whole man is right." The head needs to be kept from error, the heart from sin. For "the breastplate of righteousness," Ep. 6: 14; we have here "the breastplate of faith and love:" for the righteousness which is imputed to man for justification, is "faith working by love" (Ro. 4: 3, 22-24; Ga. 5: 6). *Faith*, as the motive *within*, and *love*, exhibited in *outward* acts, constitute the perfection of *righteousness*. In Ep. 6: 17, the helmet is "salvation," here, "the hope of salvation." In one aspect "salvation" is a present possession (John 3: 36; 5: 24; 1 John 5: 13); in another, it is a matter of *hope* (Ro. 8: 24, 25). Our Head primarily wore the "breastplate of righteousness," and the "helmet of salvation," that we might, by union with him, receive both.

THE LESSON TAUGHT.

Central Thought: Being ready to meet Christ when He comes again.

1. To call the attention of children to letters, and reasons for writing them.

Show a letter to the children, and ask how many of them have ever received one.

Ask them why people write letters, and lead them to reply, "Because they have something to say, and are too far off to speak it and be heard." Tell the children that letters are sometimes printed. If possible, show a book of letters. Then open the Bible and show them what part of it is made up of printed letters,—from Luke through to Revelation, except John's Gospel,—twenty-four letters in all, written by God's preachers and

teachers, first to friends and churches, and then used by God as a part of His Bible.

2. To teach the children what was in Paul's letter to the Thessalonians about the coming of Jesus.

Tell the children that their lesson to-day is about something that Paul wrote in a letter to the people in Thessalonica who had become Christians. Show the letter in the Bible (1 Thessalonians).

Ask why he wrote it. Children will answer, "Because he had something to say, and was too far off to speak it and be heard." Ask how many of them would like to know what Paul had to say; then tell them that many Christian people in Thessalonica had died, and their friends were full of sorrow because they thought that they should never see them again, and because they thought that those who had died would miss of seeing Jesus when He should come again to this world. Teach that Paul wrote a letter to them to read to each other, in which he said, that because Jesus rose from the dead they must believe that they and their friends would also rise from the dead; and that when Jesus should come, — and He might come any day, to take His friends to Heaven to live forever, — He would not forget those who had died. He would call them back to life, and they should go, too. The living, and they who had been dead, would go together up above the clouds with Jesus, back to His home in Heaven. When Paul was writing these words he knew that they would greatly comfort the Christians in Thessalonica, and that they would want to know just what time Jesus would come again, so as to be ready to meet Him. Say emphatically that Paul did not know the day, nor the hour, when Jesus would come, and he told them to "Watch and be sober;" that is, always to keep themselves ready by doing what they knew to be right.

Let the teacher draw a clock-face on the blackboard, but make no hands, to illustrate the fact, "Of that hour or that day knoweth no man, no not the angels of heaven."

3. To teach that the promise of Jesus' coming, and the charge to the Thessalonians to be ready to meet Him, is intended by God for us, too.

Tell the children that while Paul wrote his letter to the people in Thessalonica, God, by putting that letter into His Bible, has made it to be for us. He would have us know that Jesus will come again, and will take His friends back to Heaven with him. He would have us know, too, that Jesus may come any time, and that we must keep ready for Him by doing all the time what we know to be right. The following incident, or one similar to it,

might be given with good effect. Eddie and Ethel, five and seven years of age, had been having a lesson in Sunday School about Jesus coming again; it was the first time they had heard about it. They ran home as fast as they could, rushed up to their mamma's room, and exclaimed, "Mamma, mamma, Jesus is coming again, and He's going to take everybody that's good back to Heaven with him." "But we don't know when He's coming; He has n't told anybody," said Eddie, "so we've got to be good all of the time, so as to be ready." For a long time afterward, whenever his little sister was doing wrong, Eddie would chide her by saying, "Maybe Jesus is coming, and you'll not be ready."

SYMBOL GIFT. A picture of a clock-face, with the words of the Golden Text on it.

(See Lesson-picture in Review for March 30.)

ADDITIONAL HINTS. — [The first and second Sundays of April are Palm Sunday and Easter. See suggestions at the close of those lessons, that preparations may be made.] Songs: "Jesus is Coming! Sing the glad word"; "When He Cometh"; "Our Lord is now rejected"! "I know not the hour"; "Thou art Coming, O my Savior"; "Sowing the Seed"; "When Jesus Comes." — "Plain Uses of the Blackboard": Watching, p. 75; Resurrection, pp. 123, 140, 211, 305. — Subject for Children's prayer-meeting: Watching.

MARCH 23.]

LESSON XII.

[1ST QUARTER.

SUBJECT: CHRISTIAN DILIGENCE. — 2 THESS. 3: 1-18.

1. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you.

2. And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3. But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

REVISED VERSION.

Finally, brethren, pray for us, 1
that the word of the Lord may run
and be glorified, even as also *it is*
with you; and that we may be 2
delivered from unreasonable and evil
men; for all have not faith. But 3
the Lord is faithful, who shall
stablish you, and guard you from
the evil *one*. And we have confi- 4
dence in the Lord touching you,
that ye both do and will do the
things which we command. And 5
the Lord direct your hearts into the
love of God, and into the patience
of Christ.

Now we command you, brethren, 6
in the name of our Lord Jesus
Christ, that ye withdraw yourselves

7. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ;

8. Neither did we eat any man's bread for nought ; but wrought with labor and travail night and day, that we might not be chargeable to any of you :

9. Not because we have not power, but to make ourselves an ensample unto you to follow us.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well doing.

14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count *him* not as an enemy, but admonish *him* as a brother.

16. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle : so I write.

18. The grace of our Lord Jesus Christ be with you all. Amen.

from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all.

Golden Text.—Be not weary in well-doing.—1 THESS. 3: 13.

COMPREHENSIVE COMMENTARY.

HE ASKS THEIR PRAYERS: HIS CONFIDENCE IN THEM: PRAYER FOR THEM: CHARGES AGAINST DISORDERLY, IDLE CONDUCT; HIS OWN EXAMPLE: CONCLUDING PRAYER AND SALUTATION. 1. **Finally**—*lit.* "As to what remains." **May have free course**—*lit.* "may run:" spread rapidly without a drag on the wheels of its course. That the new-creating word may "run" as "swiftly" as the creative word at the first (Ps. 147: 15). The opposite is the word of God being "bound" (2 Ti. 2: 9). **Glorified**—by sinners accepting it (A. 13: 48; Ga. 1: 23, 24). Contrast "evil spoken of" (1 Pe. 4: 14). **As it is with you**—(1 Th. 1: 6; 4: 10; 5: 11). **2. That we . . . be delivered from unreasonable . . . men**—*lit.* men out of place, inept, unseemly; out of the way bad; more than ordinarily bad. And undesigned coincidence with A. 18: 5-9. Paul was now at Corinth, where THE JEWS "opposed themselves"

to his preaching: in answer to his prayers and those of his converts at Thessalonica and elsewhere, "the Lord, in vision," assured him of exemption from "hurt" and of success in bringing in "much people." On the unreasonable, out-of-the-way perversity of the Jews, as known to the Thessalonians, see 1 Th. 2: 15, 16. **Have not faith**—or, as *Gr.*, "the faith" of the Christian: the only antidote to what is "unreasonable and wicked." The Thessalonians, from their ready acceptance of the gospel (1 Th. 1: 5, 6), might think "all" would similarly receive it; but the Jews were far from having such a readiness to believe the truth. **3. Faithful**—alluding to "faith" (v. 2): though many will not believe, the Lord (other very old MSS. read, "God") is still to be believed in as faithful to His promises (1 Th. 5: 24; 2 Ti. 2: 13). **Faith** on the part of man answers to faithfulness on the part of God. **Stablish you**—as he had prayed (ch. 2: 17).

Though it was on himself that wicked men were making their onset, he turns away from asking the Thessalonians' prayers for his deliverance (*v.* 2: so unselfish was he, even in religion), to express his assurance of THEIR establishment in the faith, and preservation from evil. This assurance thus exactly answers to his prayer for them, *ch.* 2: 17, "Our Lord . . . *stablish* you in every good word and work." He has before his mind the Lord's prayer, "Lead us not into temptation, but deliver us from evil:" where, as here, the *transl.* may be, "from the evil one:" the great hinderer of "every good word and work." Cf. *M.* 13: 19, "the wicked one." 4. **We have confidence in the Lord**—as "faithful" (*v.* 3). Have confidence in no man when left to himself. **That ye both do**—Some of the oldest MSS. insert a clause, "That ye both have done" before, "and are doing, and will do." He means the *majority* by "ye," not *all* of them (cf. *v.* 11; *ch.* 1: 3; 1 Th. 3: 6). 5. If "the Lord" be here the Holy Ghost (2 Co. 3: 17), the three Persons of the Trinity will occur in this verse. **Love of God**—love to God. **Patient waiting for Christ**—rather as *Gr.*, "the patience (endurance) of Christ," *viz.* which Christ showed (*ch.* 2: 4; 1 Th. 1: 3). ESTIUS, however, supports *E. V.* (cf. *Re.* 1: 9; 3: 10). At all events, this grace, "patience," or *persevering endurance*, is connected with the "hope" (1 Th. 1: 3, 10), of *Christ's coming*. In ALFORD's translation we may compare Heb. 12: 1, 2, "Run with *patience* (*endurance*) . . . looking to JESUS . . . who, for the joy that was before Him *endured* the cross:" so we are to endure, as looking for the hope to be realized at His coming (Heb. 10: 36, 37). 6. **We command you**—Hereby he puts to a particular test their obedience in general to his *commands*, which obedience he had recognized in *v.* 4. **Withdraw**—*lit.* to *furl the sails*: as we say, to *steer clear of* (cf. *v.* 14). Some had given up labor as though the Lord's day was immediately coming. He had enjoined mild censure of such in 1 Th. 5: 14, "*Warn* . . . the unruly;" but now that the mischief had become more confirmed, he enjoins stricter discipline, *viz.* withdrawal from their company (cf. 1 Co. 5: 11; 2 John, 10: 11): not a formal sentence of excommunication, such as was subsequently passed on more heinous offenders, as in 1 Co. 5: 5; 1 Ti. 1: 20. He says "brother," *i. e.* professing Christian; for in the case of unprofessing heathen, believers needed not be so strict (1 Co. 5: 10-13). **Disorderly**—St. Paul plainly would not have sanctioned the *Order* of Mendicant friars, who reduce such a "disorderly" and lazy life to system. Call it not an *Order*, but a *burden* to the community (BENGEL alluding to the *Greek*, *v.* 8, for "be chargeable," *lit.* be a burden). **The Tradition**—the oral instruction which he had given to them when present (*v.* 10), and subsequently committed to writing (1 Th. 4: 11, 12). **Which he received of us**—Some oldest MSS. read, "Ye received;" others, "they received." The *English*

Version reading has no very old authority. 7. **How ye ought to follow us**—How ye ought to live so as to "*imitate*" (so the *Greek* for "follow") *us* (cf. *Note*, 1 Co. 11: 1; 1 Th. 1: 6). 8. **Eat any man's bread**—*Greek*, "eat bread from any man," *i. e.* live at any one's expense. Contrast *v.* 12. "*Eat THEIR OWN bread*." **Wrought**—(Acts 20, 34). In both epistles they state they maintained themselves by labor; but in this second epistle they do so in order to offer themselves herein as an example to the idle; whereas, in the first, their object in doing so is to vindicate themselves from all imputation of mercenary motives in preaching the gospel (1 Th. 2: 5, 9). They preached gratuitously, though they might have claimed maintenance from their converts. **Labor and travail**—"toil and hardship" (*Note*, 1 Th. 2: 9). **Night and day**—Scarcely allowing time for repose. **Chargeable**—*Greek*, "a burden," or "burdensome." The Philippians did not regard it as a *burden* to contribute to his support (Ph. 4: 15, 16), sending to him whilst he was in this very Thessalonica (Ac. 16: 15, 34, 40). Many Thessalonians, doubtless, would have felt it a privilege to contribute, but as he saw some idlers among them who would have made a pretext of his example to justify themselves, he waived his right. His reason for the same course at Corinth was to mark how different were his aims from those of the false teachers who sought their own lucre (2 Co. 11: 9, 12, 13). It is at the very time and place of writing these epistles, that Paul is expressly said to have *wrought at tent-making* with Aquila (Ac. 18: 3): an undesigned coincidence. 9. (1 Co. 9: 4-6, etc.; Ga. 6: 6). 10. **For even**—*translate*, "For also." We not only set you the example, but gave a positive "command." **Commanded**—*Greek* imperfect, "We were commanding;" we kept charge of you. **Would not work**—*Greek* "*is unwilling* to work." BENGEL makes this to be the argument: not that such a one is to have his food withdrawn from him by others; but he proves from the necessity of *eating*, the necessity of *working*; using this pleasantry. Let him who will not work *show himself an angel*, *i. e.* do without food as the angels do (but since he cannot do without food, then he ought to be not unwilling to work). It seems to me simpler to take it as a punishment of the idle. Paul often quotes good adages current among the people, stamping them with inspired approval. In the *Hebrew*, Bereshith Rabba, the same saying is found: and in the book Zerror, "He who will not work before the Sabbath, must not eat on the Sabbath." 11. **Busybodies**—In the *Greek* the similarity of sound marks the antithesis, "Doing none of their own business, yet overdoing in the business of others." Busy about every one's business but their own. "Nature abhors a vacuum;" so if not doing one's own business, one is apt to meddle with his neighbor's business. Idleness is the parent of busybodies (1 Ti. 5: 13). Contrast 1 Th. 4: 11. 12. **By**—The oldest MSS. read, "IN the Lord

Jesus." So the *Greek*, 1 Th. 4: 1, implying the sphere wherein such conduct is appropriate and consistent. We exhort you thus, as *ministers in Christ*, exhorting our people in Christ. **With quietness**—quiet industry; laying aside restless, bustling, intermeddling officiousness (v. 11). **Their own**—Bread earned by themselves, not another's bread (v. 8). **13. Be not weary**—The oldest MSS. read "Be not cowardly in;" do not be wanting in strenuousness in doing well. EDMUNDS explains it: Do not *culpably* neglect to do well, *viz.* with patient industry to do your duty in your several callings. In contrast to the "disorderly, not-working, busybodies" (v. 11; cf. Ga. 6: 9). **14. Note that man**—mark him in your own minds as one to be avoided (v. 6). **That he may be ashamed**—*Greek*, "made to turn and look into himself, and so be put to shame." Feeling himself shunned by godly brethren he may become ashamed of his course. **15. Admonish him as a brother**—not yet excommunicated (cf. Lev. 19: 17). Do not shun him in contemptuous silence, but tell him why he is so avoided (Mat. 18: 15; 1 Th. 5: 14). **16. Lord of peace**—Jesus Christ. The same title is given to Him as to the Father, "the God of peace" (Ro. 15: 33; 16: 20; 2 Co. 13: 11). An appropriate title in the prayer here, where the harmony of the Christian community was liable to interruption from the "disorderly." The *Greek* article requires the *translation*, "Give you the peace," which it is "His to give." "Peace" outward and inward, here and hereafter (Ro. 14, 17). **Always**—unbroken, not changing with outward

circumstances. **By all means**—*Greek*, "in every way." Most of the oldest MSS. read, "in every place;" thus he prays for their peace in *all times* ("always") and *places*. **Lord be with you all**—May He bless you not only with peace, but also with His *presence* (Mat. 28: 20). Even the disorderly brethren (cf. v. 15, "a brother") are included in this prayer. **17.** The epistle was written by an amanuensis (perhaps Silas or Timothy), and only the closing salutation written by Paul's "own hand" (cf. Ro. 16: 22; 1 Co. 16: 21; Col. 4: 18). Wherever Paul does not subjoin this autograph salutation, we may presume he wrote the whole epistle himself (Ga. 6: 11). **Which**—*which* autograph salutation. **The token**—to distinguish genuine epistles from spurious ones put forth in my name (ch. 2: 2). **In every epistle**—Some think he signed his name to every epistle with his own hand; but as there is no trace of this in any MSS. of *all* the epistles, it is more likely that he alludes to *his writing with his own hand in closing every epistle*, even in those epistles (Ro., 2 Co., Ep., Ph., 1 Th.), wherein he does not specify his having done so. **So I write**—so I sign my name: this is a specimen of my *handwriting*, by which you may distinguish my general letters from forgeries. **18.** He closes every epistle similarly by praying for GRACE to those whom he addresses. **Amen**—Omitted in the oldest MSS. It was doubtless the response of the congregation after hearing the epistle read publicly; hence it crept into copies. The Subscription is spurious, as the epistle was written not "from Athens," but from *Corinth*.

THE LESSON TAUGHT.

Central Thought: Faithfulness in Common and Religious Duties.

1. To review the fact taught last Sunday, that Paul wrote a letter to the Thessalonians to assure them that Jesus would one day come again.

Show a letter to the children, and remind them that their lesson last Sunday was about a letter. Ask who wrote it. To whom did he write it? What was the letter about? Why did Paul need to write to the people in Thessalonica about Jesus coming back?

2. To teach that Paul wrote a second letter to the Thessalonians to teach them to be busy while waiting for Jesus to come.

Tell the children that when the Christian people in Thessalonica had read Paul's letter, many of them stopped their work, and began to do nothing but watch and wait for Jesus to come. Ask the children if they think that was right. If not, why not? Tell them that Paul was not pleased when he heard about it, and so wrote another letter to them, which is called

in the Bible "The Second Epistle to the Thessalonians." Lead the children to surmise what Paul might have put in his letter, then tell them that Paul reminded the Thessalonians that he had worked hard when in their city, probably making tents to earn his daily bread. He also wrote that those who would not work should not eat, and that those who were not willing to work should be shunned. He wrote them that they could do these things even while they were waiting and watching for Jesus.

Let the teacher now read from the Bible the portion of Scripture selected for the lesson, if it is possible for the children to comprehend it. Now that they have been given the spirit of it, they will certainly understand it better than if it had been read at the beginning.

3. To urge the children to be diligent in work and in doing good.

Print upon the blackboard :—

"LITTLE CHILDREN, KEEP YOURSELVES FROM IDLES,"

And say that thus a little girl wrote this verse from the Bible on a card. Show the word that is spelled wrongly, because the little girl did not know the meaning of *idols*. Say, that after all, the little girl had not made a very bad mistake, because the Bible teaches us in many places that idleness is wrong. In one part of it we are told to be as busy as the ant. Say to the children, You who have watched little ants going back and forth from their little hills, carrying food, will know just how busy you should be. Tell of Jesus, who, when a boy, was busy helping in the carpenter-shop, but did not forget that He had something to do for His Heavenly Father, which He called, "My Father's business."

Teach the children that there are many things which they can do for their Father in Heaven : Come to church and Sunday School ; bring new scholars ; pray for the church ; learn to sing its songs ; learn to read the Bible ; save their pennies to help the church ; try every day to be like Jesus ; do faithfully little duties at home and at school.

SYMBOL GIFT. An envelope containing a letter with the words of the Golden Text in it.

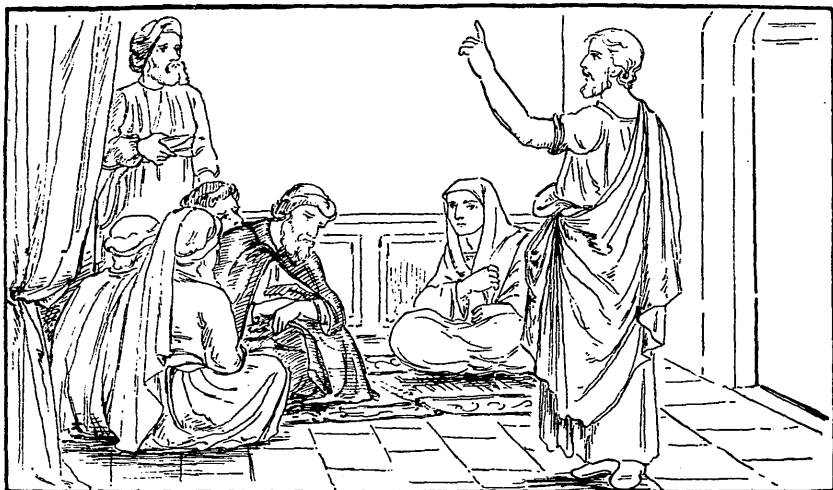
(See Review for lesson-picture.)

ADDITIONAL HINTS.—[If Palm Sunday is to be observed, ask the children to bring at least one flower each, next Sunday, to give to Jesus, their King, and wave before Him as they sing Hosannas. See hints at end of next lesson.] Songs : "Our Master has taken His journey" ; "When Jesus comes" ; "O what can little hands do?" ; and "There is something on earth for children to do" (Songs for Little Folks).—"Plain Uses of the Blackboard:" pp. 137, 239, 240, 241, 250, 251, 276, 279, 280. — Subject for children's prayer-meeting : "My Father's Business," Luke 2 : 49.

MARCH 30.]

QUARTERLY REVIEW.

[1ST QUARTER.



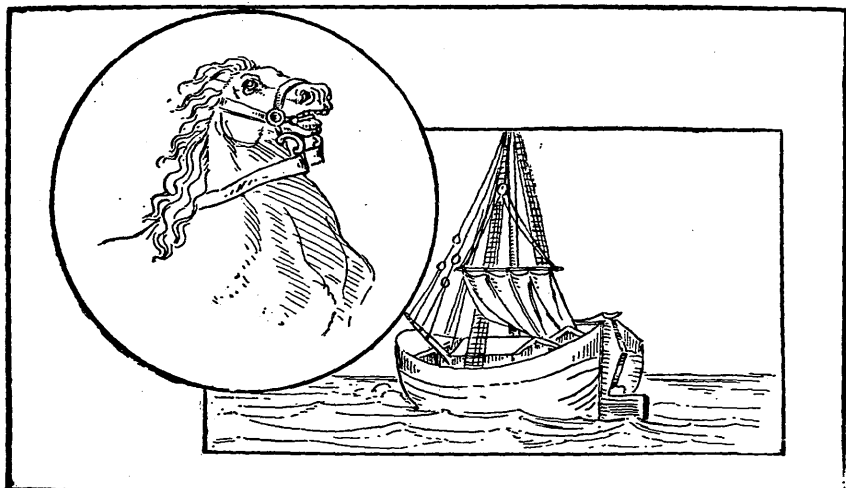
JAN. 6.

THE COUNCIL AT JERUSALEM.



JAN. 13.

JAMES AND THE BIBLE ROLL.



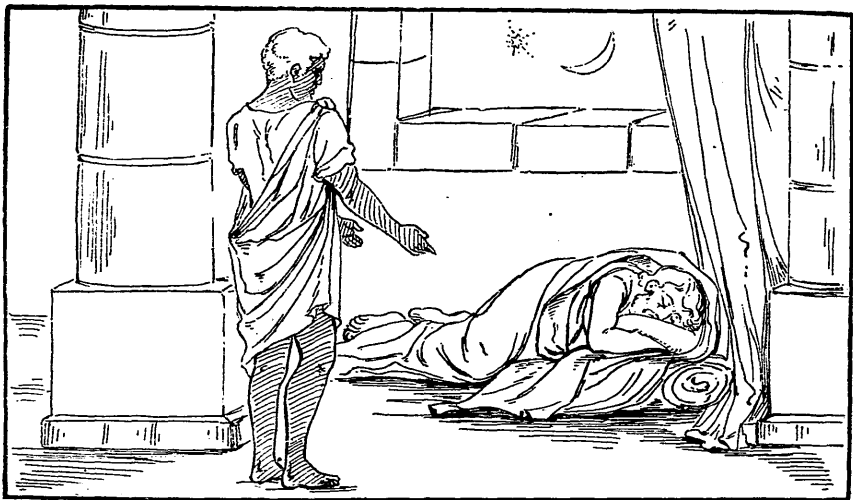
BRIDLE AND HELM.

JAN. 20.



LIVING IN GOD'S SIGHT.

JAN. 27.



FEB. 3.

PAUL CALLED TO MACEDONIA.



FEB. 10.

THE CHRISTIAN WOMAN AND THE DEMONIAC.



THE JAILER COMING TO PAUL AND SILAS.

FEB. 17.



THE BEREANS SEARCHING THE SCRIPTURES.

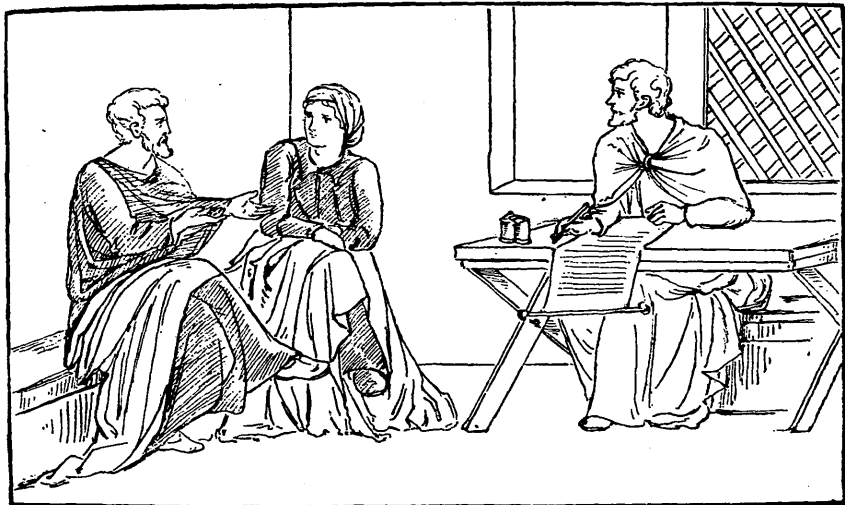
FEB. 24.



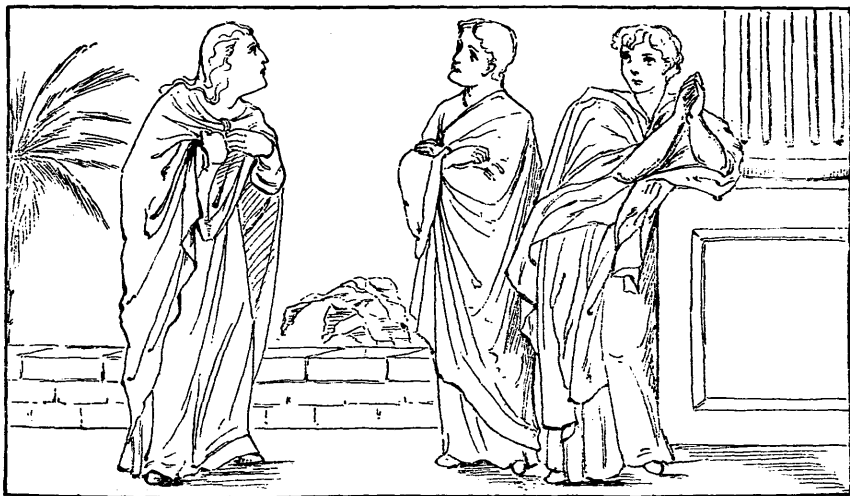
MAR. 2. PAUL FINDING THE ALTAR "TO THE UNKNOWN GOD."



MAR. 9. A MESSENGER FROM GOD TO PAUL.



PAUL WRITING A LETTER TO THE THESSALONIANS. MAR. 16.



THE IDLE THESSALONIANS.

MAR. 23.

How to use the Pictures in Reviewing.

Cover all of the pictures with white paper, a separate piece for each picture, fastened to the book along one side with mucilage. This is advised, because if the children can see all of the pictures at once it will be impossible to fasten their attention upon any one picture when the lesson with which it is connected is being reviewed. For a similar reason each picture should again be covered by folding the paper over it when it is no longer needed.

Begin the Review by uncovering the last picture, and questioning the children about it. Prepare the questions in writing, before coming to the class, in order to get them simple and direct. After writing them, memorize them, and *leave the written plan at home*.

It is suggested to begin the Review with the last, rather than with the first lesson in the quarter, as is usually done, because it is better to take that which is most familiar as the starting point. The lessons should finally be *reviewed* hastily, from the first lesson to the last, to bring events in their right order.

If THE LITTLE PILGRIM has been distributed in the class from Sunday to Sunday, the teacher might make for herself a *panorama* for review, by cutting out the lesson-picture for each Sunday, and pasting all for the quarter in a long strip, fastening each end to a tiny roller. In reviewing, only one picture at a time should be unrolled.

In a large class, a similar use may be made of the large colored pictures of the BEREAN LEAF CLUSTER.* Its use is cordially recommended.

If the class is too large for the lesson-pictures in THE HANDBOOK to be seen, teachers are recommended to copy on the blackboard something out of each picture, — for example, the scroll in the picture for January 6; the Bible roll, January 13; the bridle, January 20, etc. These might be drawn before Sunday, each one being covered by a piece of black cambric, pinned over it, the cambric to be taken off as each picture is used. Rub out the picture each time before uncovering a new one.

SYMBOL GIFT REVIEW.

Hold up in turn each Symbol Gift, and ask the children to recite the Golden Text on it. The peculiar form of each will be a help in recalling

* Send \$1 to the Congregational Publishing Society for it.

the Text. In connection with the recitation of the Golden Text, recall by means of questions the lesson of which it is a *part*. Even if the Symbol Gifts are not given out each Sunday, the teacher should at least show the gifts for each Sunday when teaching the Golden Text. Oftentimes the Symbol Gift* makes a good blackboard exercise. If the Symbol Gifts have been distributed each Sunday, encourage the children to have them pasted in scrap-books. Request them to bring their collections on Review day.

BLACKBOARD TEMPERANCE LESSON.†

[To be used in place of Quarterly Review, or otherwise.]

You cannot tell exactly from the picture of the cup what size it really is. Such a cup as this is used all through Turkey and other Oriental countries for coffee. You will know that it is a very small cup when you are told that it holds only four tablespoonfuls of coffee. The cup sits in a brass or silver holder, which takes the place of our saucer. Orientals are great coffee-drinkers. They drink together as a sign of friendship, particularly if they have had a quarrel and made it up. The cup of coffee which they drink together becomes a "covenant of salt" — a covenant of friendship made by eating together as friends do.



One day a party of travellers were going through Palestine. They were just getting ready to camp by the way for the night, when some Arabs, the robbers of the desert, came up with clubs and daggers and guns, and attacked the camp-servants.

The travellers caught the Arabs and bound them with ropes, and then asked them why they had come upon them. The Arabs, being thieves themselves, had gotten the idea that the travellers had meant to steal from them. The prisoners begged to be let loose, saying that they would not do any more harm. When their bonds were taken off they and the camp-servants sat down together and drank coffee as a "covenant of salt," which was the same as saying, "Now we are on good terms, and we mean to keep so."

* Send ten cents to the Congregational Publishing Society for a specimen set.

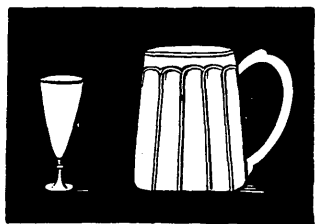
† Written for the YOUTH'S TEMPERANCE BANNER.

When persons are invited to dine with you, or to take tea, they are always friends, are they not? People do not invite their enemies to eat and drink with them.

Almost three thousand five hundred years ago, God first invited His friends to eat and drink with Him. How wonderful that the great God should care to show His friendship for men in that way! This is how it was done. God commanded that first a perfect white lamb should be killed and burned on the altar as a sacrifice for sin. That was the same as saying, "O God! forgive all my sins for the sake of Jesus, who will come by-and-by to be as perfect and as pure and gentle as the lamb; and, like this lamb, He will be sacrificed for me." Then God allowed the people who had made the sin-offering to make the peace-offering. The peace-offering meant that when a man is forgiven he can come to God's table as God's friend. A lamb or a little kid was cut into three parts; one part was laid on God's table, the brazen altar, and burned; the second part was given to the priest, or God's minister; and the third part was given to the man who was making the peace-offering to carry home and eat with his friends.

Now the friends of God eat and drink with Him when they take the bread and wine of the Lord's Supper. They who do this certainly ought to be friends with each other as well as friends of God.

Let me show you now how some people drink together as friends of Satan. Here are the kind of cups they use.



Did you ever see them touch their glasses together, as if to say, "May you have health and prosper in all you do, my friends"? Would you say they were drinking a covenant of friendship together? Call it the "devil's peace-offering," if you will. All who drink it together show themselves as desirous of being friends with the evil one himself and with evil companions.

On the night before General Garfield was inaugurated President of the United States, he was invited to a supper given by men who used to be in the class with him when they were boys together in college.

General Garfield was detained, and did not get in until supper had been eaten. One of the gentlemen said they would all like to take something with him, — meaning, of course, wine. General Garfield answered that he would be happy to take something with them, and as to eat bread and salt

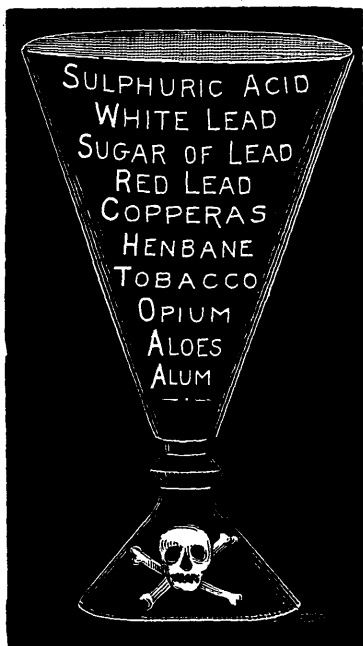
together was the old pledge of friendship, he would be most happy to eat bread and salt with them. This they did right merrily, and thus General Garfield stood firmly by his temperance principles.

Why should people drink *poison* to each other's health and happiness? With the wine-cup in their hand, it would be truer for them to say, "Here is to your sorrow and death."

The Indian knew what strong drink would do for friends when he said, pointing to a barrel of whiskey: "There are two hundred songs and fifty fights in that barrel." How often have a merry company of friends, taking together the devil's peace-offering, broken up in a fight!

What cup have we here? It is the "devil's peace-offering." Let us read together the names of the poisons to be found in it. Do you not think that a death's head—a skull and cross-bones—make a good standard for it?

Are you willing to drink to the health and happiness of anybody with such a cup, or have any one do it for you?



THE DEVIL'S PEACE-OFFERING.

APRIL 6.]

LESSON I.

[2D QUARTER.

SUBJECT: PAUL'S THIRD MISSIONARY JOURNEY. — Acts 18: 23-28; 19: 1-7.

23. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28. For he mightily convinced the Jews, *and* *that* publicly, shewing by the Scriptures that Jesus was Christ.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5. When they heard *this*, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7. And all the men were about twelve.

REVISED VERSION.

And having spent some time ²³ there, he departed and went through the region of Galatia and Phrygia in order, establishing all the disciples.

Now a certain Jew named Apollos, ²⁴ an Alexandrian by race, a learned man, came to Ephesus; and he was mighty in the scriptures. ²⁵ This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. ²⁶ But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. ²⁷ And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much who had believed through grace: for he powerfully confuted the ²⁸ Jews, *and that* publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that, while ¹ Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Spirit when ye believed? And they ² said unto him, Nay, we did not so much as hear whether the Holy Spirit was *given*. And he said, Into what then were ye baptized? And they said, Into John's baptism. ³ And Paul said, John baptized with the baptism of repentance, saying ⁴ unto the people, that they should believe on him who should come after him, that is, on Jesus. And when they heard this, they were ⁵ baptized into the name of the Lord Jesus. And when Paul had laid ⁶ his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. ⁷ And they were in all about twelve men.

Golden Text. — And when Paul had laid his hands upon them, the Holy Ghost came on them. — ACTS 19: 6.

COMPREHENSIVE COMMENTARY.

23. And after he had spent some time there—but probably not long. **He departed**

—little thinking, probably, he was never more to return to Antioch. **Went over all**—Galatia is mentioned first here, as he would come to it first from Antioch. It was on this visitation that he ordained the weekly collection, 1 Co. 16: 1, 2, which has since been adopted generally, and converted into a public usage throughout Christendom. Timotheus and Erastus, Gains and Aristarchus, appear to have accompanied him on his journey (ch. 19: 22, 29; 2 Co. 1: 1), and from 2 Co. we may presume, Titus also. The details of this visit, as of the former (ch. 16: 6), are not given. **24, 25. A . . . Jew named Apollos** (a contraction from Apollonius) **born at Alexandria**—the celebrated city of Egypt on the S. E. shore of the Mediterranean, called after its founder, Alexander the Great. Nowhere was there such a fusion of Greek, Jewish, and Oriental peculiarities, and an intelligent Jew educated in that city could hardly fail to manifest all these elements in his mental character. **Eloquent**

—turning his Alexandrian culture to high account. **And mighty in the Scriptures**—his eloquence enabling him to express clearly and enforce skillfully what, as a Jew, he had gathered from a diligent study of the Old Testament Scriptures. **Came to Ephesus**—on what errand is not known. **This man was instructed in the way of the Lord . . . knowing only the baptism of John.** He was instructed, probably, by some disciple of the Baptist, in the whole circle of John's teaching concerning Jesus, but no more: he had yet to learn the new light which the outpouring of the Spirit at Pentecost had thrown upon the Redeemer's Death and Resurrection; as appears from ch. 19: 2, 3. **Being fervent in the spirit:**—His heart warm, and conscious, probably, of his gifts and attainments, he burned to impart to others the truth he had himself received. **He spake and taught diligently**—rather "accurately" (it is the same word as is rendered "perfectly" in v. 26). **26. Spake boldly in the synagogue, whom when Aquila and Priscilla heard**—joying to observe the extent of Scripture knowledge and evangelical truth which he displayed, and the fervency, courage, and eloquence with which he preached the truth. **They took him unto them** (privately) **and expounded unto him the way of God more perfectly**—opening up those truths, to him as yet unknown, on which the Spirit had shed such glorious light. (In what appears to be the true reading of this verse, Priscilla is put before Aquila, as in v. 18, on which see; she being probably the more intelligent and devoted of the two.) One cannot but observe how providential it was that this couple should have been left at Ephesus when Paul sailed thence for Syria; and no doubt it was chiefly to pave the

way for the better understanding of this episode that the fact is expressly mentioned by the historian in v. 19. We see here also an example of not only *lay* agency (as it is called) but *female* agency of the highest kind, and with the most admirable fruit. Nor can one help admiring the humility and teachableness of so gifted a teacher in sitting at the feet of a Christian woman and her husband. **27, 28. And when he was disposed** ("minded" "resolved") **to pass into Achaia**—of which Corinth, on the opposite coast (see on v. 1) was the capital; there to proclaim that Gospel which he now more fully comprehended. **The brethren.** We had not before heard of such gathered at Ephesus. But the desire of the Jews to whom Paul preached to retain him amongst them for some time (v. 20), and his promise to return to them (v. 21), seemed to indicate some drawing towards the Gospel, which, no doubt, the zealous private labors of Priscilla and Aquila would ripen into discipleship.

Wrote, exhorting the disciples to receive him—a beautiful specimen of "letters of recommendation" (as ch. 15: 23, 25-27, and see 2 Co. 3: 1); by which, as well as interchange of deputations, etc., the early churches maintained active Christian fellowship with each other. **When he was come, helped them much**—was a great acquisition to the Achaian brethren. **Which believed through grace**—one of those incidental expressions which showed that *faith's being a production of God's grace in the heart* was so current and recognized a truth that it was taken for granted, as a necessary consequence of the general system of grace, rather than expressly insisted on. (It is against the natural order of the words to read them as BEN-GEL, MEYER, etc., do, "helped through grace those who believed.") **For he mightily convinced the Jews.** The word is very strong: "stoutly bore them down in argument," "vigorously argued them down"; and the *tense* implies that he *continued* to do it, or that this was the characteristic of his ministry. **Showing by the Scriptures that Jesus was Christ**—Rather, "that the Christ (or "Messiah") was Jesus."

CH. XIX. 1-3. While Apollos was at Corinth—where his ministry was so powerful that a formidable party in the church of that city gloried in his type of preaching in preference to Paul's (1 Co. 1: 12; 3: 4), no doubt from the marked infusion of Greek philosophic culture which distinguished it, and which the apostle studiously avoided (1 Co. 2: 1-5). **Paul having passed through the upper coasts** (or "parts")—the interior of Asia Minor, which, with reference to the sea-coast, were elevated. **Come to Ephesus**—thus fulfilling his promise, ch. 18: 21. **Finding certain disciples**—in the same stage of Christian knowledge as Apollos at

first, newly arrived, probably, and having had no communication as yet with the church at Ephesus. **Have ye received the Holy Ghost since ye believed?** — rather, “Received ye the Holy Ghost when ye believed?” implying, certainly, that the one did not of necessity carry the other along with it (see on ch. 8: 14-17). Why this question was asked we cannot tell; but is was probably in consequence of something that passed between them from which the apostle was led to suspect the imperfection of their light. **We have not so much as heard whether there be any Holy Ghost.** This cannot be the meaning, since the personality and office of the Holy Ghost, in connection with Christ, formed an especial subject of the Baptist’s teaching. Literally, the words are, “We did not even hear whether the Holy Ghost was (given)” ; meaning, at the time of their baptism. That the word “given” is the right supplement, as in John 7: 39, seems plain from the nature of the case. **4. Then said Paul, John . . . baptized with the baptism of (water unto) repentance,**

saying . . . they should believe on him which should come after him — *i. e.* who should baptize with the Holy Ghost. The point of contrast is not between John and Christ personally, but between the *water* baptism of John unto *repentance*, and the promised baptism of *the Spirit* from the hands of his coming Master unto *new life*. As to all the facts, or at least the significance, of this baptism which made the whole life and work of Christ another thing from what it was conceived to be before it was vouchsafed, these simple disciples were unenlightened. **5-7. When they heard this** — not the mere words reported in v. 4, but *the subject expounded* according to the tenor of those words. **They were baptized** — not however by Paul himself (1 Co. 1: 14). **In the name of the Lord Jesus** — into the whole fulness of the new economy, as now opened up to their believing minds. **And when Paul had laid his hands . . . they spake with tongues,** etc. See on ch. 10: 44, 45.

THE LESSON TAUGHT.

Central Thought: The Holy Spirit teaches that Jesus is the only Savior.

1. To teach how a blind man was first made to see partially, and then clearly by the power of Jesus.

All put your hands over your eyes, and think how it would seem to be blind, as many children are. I might now hold up before you beautiful pictures, or lovely flowers, but you would not know anything about them.

I wonder if you have all heard about a blind man whom Jesus cured. He touched the blind man’s eyes, and then asked him if he could see. He answered that he could see a little, but that men looked like moving trees. Then Jesus touched his eyes again, and he could see everything plainly.

Now I want to ask you a question. Can a person see and yet be blind? No! no! You may answer that question differently after you have listened to our lesson for to-day. Would it not be strange if you should all answer it “Yes! yes!” after awhile?

2. To teach that by the help of the Holy Spirit, Apollos and others were brought to see clearly that salvation is through Jesus Christ alone, and not in repentance and baptism.

Before I tell you the Lesson Story, I want all of you who can tell me anything about Paul to raise your hands. I will help you a little by asking two or three questions. Did anybody ever throw stones at Paul? What for? Did Paul preach about Jesus only in *one* city? (Let opportunity now

be given for different children to tell what they can about Paul. If the children do not think and speak quickly, the teacher should help them by asking questions.)

You see we have not yet talked about anybody who could see and yet was blind, have we? Now I want you to think about a man named Apollos. He was a very wise man, because he had gone to school many years, and had been taught by wise teachers. Apollos was wise about the Bible — this part of it — the Old Testament. He had heard John the Baptist preach, and had learned from him that he must repent of his sins, and be baptized in the River Jordan. Apollos had obeyed John, and had been baptized, and then he himself had become a preacher. Apollos went from city to city to teach the people what was in the Old Testament, and he spoke so wisely that wherever he went crowds of people gathered to hear him. He came at last to the city of Ephesus. Two of Paul's friends, Aquila and Priscilla, went to hear him preach. What a strange thing they discovered — that Apollos was blind, though he could see! He was not blind in his eyes, but blind in his thoughts, for he had not taken Jesus for his Savior. So, when he preached to the people, he told them only that they must be sorry for their sins, and be baptized. He did not tell them about Jesus dying on the cross to take away their sins, nor about the Holy Spirit coming into their hearts to help them to be like Jesus. He did not know about any of these things.

Aquila and Priscilla wished very much to tell him about Jesus and the Holy Spirit. What do you think they did? If I draw a house on the blackboard that may help you to guess what they did.

They took him home with them! What for? To teach him what they knew about Jesus. Why were Aquila and Priscilla so wise about Jesus and the Holy Spirit? Because Paul had once lived with them. Apollos had been blind in his thoughts about Jesus, but the Holy Spirit came and helped him to understand the words of Aquila and Priscilla, and after that he taught the people that there was something else for them to do besides repenting of their sins and being baptized.

How many dots have I made on the blackboard?



Twelve. Now I am going to tell you about twelve other men who were blind in the way that Apollos had been.

Paul again came to Ephesus on a third missionary tour, to teach and

preach about Jesus, and he heard about these twelve men. They had all heard John preach, and had been baptized by him. Paul asked them, "Has the Holy Spirit come into your hearts since John baptized you?" The men answered, "We have never heard anything about the Holy Spirit." Oh, how blind they were, though they could see with their eyes just as well as you can!

Can any little child tell when God sends the Holy Spirit into any one's heart? When he prays. Paul prayed for those twelve men, laying his hands on their heads, and God sent the Holy Spirit and they went everywhere teaching and preaching about the Holy Spirit. Now all hold your two hands as I do mine (extended as if blessing), and repeat after me the Golden Text.

Now I will draw on the blackboard thirteen hearts, for Apollos and the twelve men, and I will try to show you the difference which the Holy Spirit made in them. Have you read now the word I have printed in each heart? Read as I print: Self, self, self, etc. (in the thirteen hearts). See what a change the Holy Spirit made in their hearts, — Jesus, Jesus, Jesus, etc.

3. To lead the children to desire that the Holy Spirit may show them the way to Heaven through Jesus.

Did any of you ever hear a song that begins in this way? —

"I will be good, dear mother,
I heard a sweet child say;
'I will be good now, watch me, —
I will be good all day.'"

How many of you have ever tried to be good all day? You promise to be good all day, and the first you know you have done something wrong. You feel very sorry about it, ask to be forgiven, and then begin again to be good. You fall into badness so often, because you are blind in the same way Apollos and the twelve men of Ephesus were. You need to let the Holy Spirit come into your hearts, and teach you that Jesus is the only one who can make you good. No one can be good enough to go to Heaven without the help of Jesus. Put your hands over your eyes now and say: I will get to Heaven by being good and by being sorry for the wrong I do.

Now take your hands away from your eyes, and say with your eyes wide open: I will get to Heaven by letting the Holy Spirit teach me that Jesus is my Savior.

SYMBOL GIFT. A door with the words of the Golden Text upon it.

(See Lesson-picture in Review for June 29.)

ADDITIONAL HINTS. — Central Thought for the quarter: What a Christian should be and Do. — Songs for Spring: "Every Lily in the Valley" (Little Pilgrim Songs); "Hear the Music of the

Rain" (Songs for Little Folks); "Sowing in the Morning"—Songs on the Lesson: "We are Little Travellers" (Songs for Little Folks); "Go Work in my Vineyard"; "Holy Spirit, Faithful Guide."—Songs for Palm Sunday: "Hosanna be the Children's Song"; "They Crowned the Savior's Brow"; "Flowerets"; "Hosanna we Sing, Like the Children Dear" (Little Pilgrim Songs); "Look, ye Saints, the Sight is Glorious!" Let these Songs be sung in the opening exercises, after reading (from John 12: 12-16) the story of the first Palm Sunday. It will add to the impressiveness if the children have brought flowers, to have them march round the room as they sing, waving their flowers as their palms, and then giving them to Jesus for the decoration of His church by laying them on a table placed for the purpose. If this exercise were arranged for the early morning, the flowers might then be used for morning decorations in the church, with which a sermon to children would be appropriate.—Appropriate theme for children's prayer-meeting: Jesus, my King, or The gladness of religion.—Appropriate floral motto for walls of church or Sunday School: "Behold thy King cometh unto thee." Some churches make Palm Sunday their "Children's Day," for children's sermon, baptizing children, and receiving children into the church.

"Plain Uses of the Blackboard": Missions, 45, 84, 272, 339, 341; Palms and flowers, pp. 314, 8, 178, 180. The lesson for July 20 is very appropriate for Palm Sunday, and as it comes at a time when a large part of the Sunday-school are apt to be away, it might be used as a second lesson to-day, and reviewed when reached in the regular course.

APRIL 13.*]

LESSON II.

[2D QUARTER.

SUBJECT: PAUL AT EPHESUS.—ACTS 19: 8-22.

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had

REVISED VERSION.

And he entered into the syna- 8
gogue, and spake boldly for the
space of three months, reasoning
and persuading as to the things
concerning the kingdom of God. 9
But when some were hardened and
disobedient, speaking evil of the
Way before the multitude, he de-
parted from them and separated
the disciples, reasoning daily in
the school of Tyrannus. And this 10
continued for the space of two
years; so that all they that dwell
in Asia heard the word of the Lord,
both Jews and Greeks. And God 11
wrought special miracles by the
hands of Paul: inasmuch that unto 12
the sick were carried away from his
body handkerchiefs or aprons, and
the diseases departed from them,
and the evil spirits went out. But 13
certain also of the strolling Jews,
exorcists, took upon them to name

* It is suggested that this lesson and that for May 11 should "exchange pulpits," for reasons given in "Additional Hints" to this lesson; or the concert exercise on "The Life of Jesus," assigned to Christmas, might be quite as appropriately used here.

evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of *one* Sceva, a Jew, and chief of the priests, which did so.

15. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20. So mightily grew the word of God and prevailed.

21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

over those who had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were 14 seven sons of one Sceva, a Jew, a chief priest, who did this. And the 15 evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? And the 16 man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this be- 17 came known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was mag- 18 nified. Many also of them that had believed came, confessing, and declaring their deeds. And not a 19 few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the 20 word of the Lord and prevailed.

Now after these things were 21 ended, Paul proposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there I must also see Rome. And hav- 22 ing sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

Golden Text.—And many that believed came, and confessed, and showed their deeds.—ACTS 19: 18.

COMPREHENSIVE COMMENTARY.

8-10. When divers ("some") were hardened, etc.—implying that others, probably a large number, believed. **Spake evil of that way before the multitude, he departed** (from the synagogue, as at Corinth, ch. 18: 7), **and separated the disciples**—withdrawing to a separate place of meeting, for the sake both of the converts already made, and the unsophisticated multitude. **Disputing** ("discoursing" or "discussing") **daily in the school** (or lecture-hall) **of one Tyrannus**—probably a converted teacher of rhetoric or philosophy. **This continued . . . two years**—in addition to the former three months. But during some part of this period he must have paid a second unrecorded visit to Corinth, since the one next recorded (see on ch. 20: 2, 3) is twice called his *third* visit (2 Co. 12: 14; 13: 1). See on 2 Co. 1: 15, 16, which might seem inconsistent with this. The passage across was quite a short one

(see on ch. 18: 19). Towards the close of this long stay at Ephesus, as we learn from 1 Co. 16: 8, he wrote that **EPISTLE**; also (though on this opinions are divided). And just as at Corinth his greatest success was after his withdrawal to a separate place of meeting (ch. 18: 7-10), so at Ephesus. **So that all they which dwelt in** (the Roman province of) **Asia heard the word of the Lord Jesus, both Jews and Greeks.** This is the "great door and effectual opened unto him" while resident at Ephesus, 1 Co. 16: 9, which induced him to make it his headquarters for so long a period. The unwearied and varied character of his labors here are best seen in his own subsequent address to the Elders of Ephesus, ch. 20: 17, etc. And thus Ephesus became the "ecclesiastical centre for the entire region, as indeed it remained for a very long period." Churches arose at Colosse, Laodicea, and Hierapolis eastward, either through

his own labors or those of his faithful helpers whom he sent out in different directions, Epaphras, Archippus, Philemon (Col. 1:7; 4:12-17; Phil. 23). **11, 12. God wrought special** ("no ordinary") **miracles by the hands of Paul**—implying that he had not been accustomed to work such. **So that from his body were brought unto the sick handkerchiefs or aprons**, etc.—cf. ch. 5:15, 16, very different from the magical arts practised at Ephesus. "*God wrought these miracles*" merely "*by the hands of Paul*"; and the very exorcists (v. 13), observing that the name of Jesus was the secret of all his miracles, hoped, by aping him in this, to be equally successful; while the result of all in the "*magnifying of the Lord Jesus*," (v. 17) showed that in working them the apostle took care to hold up Him whom he *preached* as the source of all the miracles which he *wrought*. **13. Vagabond Jews**—simply, "wandering Jews," who went from place to place practising exorcism or the art of conjuring evil spirits to depart out of the possessed. That such a power did exist, for some time at least, seems implied in Mat. 12:27. But no doubt this would breed imposture; and the present case is very different from that referred to in Lu. 9:49, 50. **We adjure you by Jesus whom Paul preacheth**—a striking testimony to the power of Christ's name in Paul's mouth. **14-17. Seven sons of . . . Sceva . . . chief of the priests**—head, possibly, of one of the 24 courses. **The evil spirit answered, Jesus I know** ("recognize") **and Paul I know** (know intimately)—in contrast to them, whom he altogether disowns—but who are ye? **And the man in whom the evil spirit was**. Mark the clear line of demarcation here between "*the evil spirit*" which answered and said," and "*the man in whom the evil spirit was*." The reality of such possessions could not be more clearly expressed. **Leaped on them . . . so that they fled naked and wounded**. This was so appalling a testimony at once against those profane impostors and in favor of Paul and the Master whom he preached, that we wonder not it spread to "all the Jews and Greeks at Ephesus, that fear fell on them," and that "the name of the Lord Jesus was magnified."

19, 20. Many that believed came and confessed . . . their deeds—the dupes of magicians, etc., acknowledging how shamefully they had been deluded, and how deeply they had allowed themselves to be implicated in such practices. **Many of them . . . which used curious arts**. The work signifies things "overdone;" significantly applied to arts in which laborious but senseless incantations are practised. **Brought their books**—containing the mystic formularies, and **burned them before all**. The *tense*, here used graphically, expresses progress and continuance of the conflagration. **Counted the price . . . and found it fifty thousand pieces of silver**—about £2,000 (presuming it to be the *drachma*, the current coin of the Levant, of about 10d. value). From their nature they would be costly, and books then bore a value above any standard we are familiar with. The scene must have been long remembered at Ephesus, as a strong proof of honest conviction on the part of the sorcerers and a striking triumph of Jesus Christ over the powers of darkness. The workers of evil were put to scorn, like Baal's priests on Carmel, and the word of God mightily grew and prevailed. **21, 22. After these things were ended** ("completed")—implying something like a natural finish to his long period of labor at Ephesus. **Paul purposed . . . when he passed through Macedonia and Achala, to go to Jerusalem. . . . After I have been there I must see Rome also**. Mark here the vastness of the apostle's missionary plans. They were all fulfilled, though he "saw Rome" only as a prisoner. **So he sent into Macedonia Timotheus and Erastus**—as his pioneers, in part to bring "them into remembrance of his ways which were in Christ" (1 Co. 4:17, and 1 Co. 16:10), partly to convey his mind on various matters. After a brief stay he was to return (1 Co. 16:11). It is very unlikely that this Erastus was "the chamberlain of the city" of Corinth, of that name (Ro. 16:23). **He himself staid in** (the province of) **Asia for a season**—i. e. at Ephesus, its chief city. (Asia is mentioned in contrast with Macedonia in the previous clause.)

THE LESSON TAUGHT.

Central Thought: Bad Books and their Power compared with the Power of the Bible.

1. To inform the children about the power of bad books.

Let the teacher arrange a row of books as in a library, and talk for a few moments with the children about how they arrange their little books at home. Taking out one of the books, tell the following story: One day a

gentleman in India went into his library, and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck in the cover of the book by some careless person. But soon his finger began to swell, then his arm, and then his whole body, and in a few days he died. He had not been stuck by a pin, but he had been bitten by a small and deadly serpent that had crawled into the book. Show the children some of the wicked story papers for boys and girls, and tell them that they are full of serpents — evil thoughts, which sting the minds and hearts of those who read them, and kill all goodness. The following facts are given for the teacher to use in any way that may seem best. The Pomeroy boy, who is now in prison for life, for killing six persons, told a gentleman (Mr. James T. Field) that he had read sixty dime novels about scalping and other bloody deeds, and it was that kind of books which had made him think about murdering somebody himself. A little barefoot boy ten years old was arrested as a runaway. He carried a loaded pistol and a bag for his treasures. He had stolen all of the money which his mother had laid up. In his pocket was found a dime novel. Hundreds of similar instances might be given.

2. To teach about the bad books in Ephesus, and their effect upon the people.

Tell the children that their lesson to-day is about some bad books, and what was done with them in the city of Ephesus when Paul was there preaching.

Let a few moments be spent in describing ancient books. They were engraved on stone, brick, metal (as lead and copper), or wood, or written on cloth or skins, or sometimes on the leaves and bark of trees. Tell the children that the people of Ephesus had such books, and that in them were words which were worse than serpents. By them the people were taught to worship the great idol, Diana, instead of the true God. The books told how to tell lies and act lies. The people sometimes wore in little silk bags verses taken from those books as charms.

Describe the seven sons of Sceva, who were made so wicked by the reading of these books that they even tried to mock the power of God given to Paul for healing the sick.

3. To teach that the reading of the Bible in Ephesus by Paul overcame the power of the evil books.

Tell the children that Paul went into the city of Ephesus with a certain book, out of which he read to the people every day for two years, and

explained its meaning. The children will readily guess that it was the Bible. Lead them to conjecture what that teaching from a good book led them to do with their bad books; then describe vividly the burning, at which time, at least eight thousand dollars worth of books were destroyed.

Impress upon the children their duty to avoid bad books or papers which they may see on sale, and to destroy all that may ever come into their possession.

Let the teacher now give some incident showing the power of the Bible to transform a wicked life into a pure and noble one.

SYMBOL GIFT. A picture of an open Bible with the words of the Golden Text printed on it.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—April 14 is the twentieth anniversary of President Lincoln's assassination. His noble life might be used to illustrate Paul's. April 19 is the anniversary of the battle of Lexington, which might serve as an illustration of Paul's battles for truth at Ephesus.—Song for Spring: "When Children give their Hearts to God" (Songs for Little Folks. See also Introduction), to be used with a bud as an object illustration.—This being Easter Sunday, it would be very appropriate to have a second session of the Sunday school with an Easter exercise,—such as may be found in Little Pilgrim Songs. The concert exercise on "The Life of Jesus," given for Christmas at the close of this book, is equally appropriate for Easter. Or, at least, in the opening or closing exercises, the story of the first Easter morning should be read (Mat. 28: 1-10), with Easter songs. Or the resurrection lesson of May 11 and that for to-day might be exchanged. This would be a double advantage, as the lesson for May 18 and the regular one for to-day are both on Ephesus.—Theme for children's prayer-meeting: "I know that my Redeemer lives."—"Plain Uses of the Blackboard": Illustrations of the Bible's use and power, pp. 144, 157, 166, 217, 222, 238, 243, 248. Also for illustrations of death and resurrection, on pp. 11, 41, 123, 140, 211, 305, 336, 343.

APRIL 20.]

LESSON III.

[2D QUARTER.

SUBJECT: PAUL'S PREACHING.—I COR. I: 17-31.

17. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20. Where *is* the wise? where *is* the scribe?

REVISED VERSION.

For Christ sent me not to baptize, 17 but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to 18 them that perish foolishness; but unto us who are saved it is the power of God. For it is written, 19

I will destroy the wisdom of the wise,
And the discernment of the discerning will I bring to nought.
Where is the wise? where is the 20

where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22. For the Jews require a sign, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28. And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29. That no flesh should glory in his presence.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31. That, according as it is written, He that glorieth, let him glory in the Lord.

Golden Text.—We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.—1 COR. I: 23.

COMPREHENSIVE COMMENTARY.

17. St. Paul says this not to depreciate baptism; for he exalts it most highly (Ro. 6: 3). He baptized some first converts; and would have baptized more, but that his and the apostles' peculiar work was to preach the gospel, to found by their autoptic testimony particular churches, and then to superintend the churches in general. **Sent me**—*lit. as an apostle*. **Not to baptize**—even in Christ's name, much less in my own. **Not with wisdom of words**—or *speech*: *philosophical reasoning* set off with *oratorical language* and secular learning, which the Corinthians set so undue a value upon (v. 5; ch. 2: 1, 4) in Apollos, and the want of which in St. Paul they were dissatisfied with (2 Co. 10: 10). **Cross of Christ**—the sum and substance of the gospel (v. 23; ch. 2: 2). Christ crucified.

scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of 21 God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews asked for 22 signs, and Greeks seek after wisdom: but we preach Christ cruci- 23 fied, unto Jews a stumbling-block, and unto Gentiles foolishness; but 24 unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is 25 wiser than men; and the weakness of God is stronger than men.

For behold your calling, brethren, 26 how that not many wise after the flesh, not many mighty; not many noble, *are called*: but God chose 27 the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of 28 the world, and the things that are despised did God choose, *yea* and the things that are not, that he might bring to nought the things that are: that no flesh should glory be- 29 fore God. But of him are ye in 30 Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is 31 written, He that glorieth, let him glory in the Lord.

Be made of none effect—*lit. be made void* (Ro. 4: 14); *viz.* by men thinking more of the human reasonings and eloquence in which the gospel was set forth, than of the gospel itself of Christ crucified, the sinner's only remedy, and God's highest exhibition of love. **18. Preaching**, etc.—*lit. the word*, or speech as to the cross: in contrast to the "wisdom of word" (so called) v. 17. **Them that perish**—rather, *them that are perishing*, *viz.* by preferring human "wisdom of words" to the doctrine of the "cross of Christ." It is not the final state that is referred to: but, "them that are in the way of perishing." So also in 2 Co. 2: 15, 16. **Us which are saved**—In the *Gr.* the collocation is more modest, "to them that are being saved (that are in the way of salvation) as" *i. e.* to

which class *we* belong. **Power of God**—which includes in it that it is “the wisdom of God” (v. 24). God’s powerful instrument of salvation; the highest exhibition of God’s power (Ro. 1: 16). What seems to the world “weakness” in God’s plan of salvation (v. 25), and in its mode of delivery by his apostle (ch. 2: 3), is really His mighty “power.” What seems “foolishness” because wanting man’s “wisdom of words” (v. 17), is really the highest “wisdom of God” (v. 24). **19. I will destroy**—Slightly altered from the LXX., Isa. 29: 14. The *Heb.* is, “The wisdom of the wise shall perish, and the understanding of their prudent men shall be hid.” St. Paul by inspiration gives the sense of the Spirit, by making God the cause of their *wisdom perishing*, etc., “I will destroy,” etc. **Understanding of the prudent**—*lit.* of the *understanding ones*. **20. Where?** etc.—Nowhere: for God “brings them to nought” (v. 19). **The wise**—generally. **The scribe**—Jewish. **The disputer**—Greek. Cf. the Jews and Greeks of this world contrasted with the godly wise (vs. 22, 23). VITRINGA thinks the reference is to the Jewish discourses in the synagogue, *Darasschoth*, from a *Heb.* root “to dispute.” Cf. “questions,” Ac. 26: 3; Tit. 3: 9. If so, “wise” refers to Greek wisdom (cf. v. 22). St. Paul applies Isa. 33: 18, here in a higher sense; there the primary reference was to temporal deliverance, here to eternal; v. 22, which is in threefold opposition to v. 18 there, sanctions this higher application; the Lord in the threefold character being the sole ground of glorying to his people. **Of this world . . . of this world**—rather, “dispensation (or *age*) . . . world”; the *Gr.* words are distinct. The former is here, *this age* or *worldly order of things* in a moral point of view, as opposed to the Christian dispensation or order of things. The latter is the *world* viewed externally and cosmically. **Made foolish**—shown the world’s philosophy to be folly, because it lacks faith in Christ crucified. Has treated it as folly, and not used its help in converting and saving men (vs. 26, 27). **21. After that**—rather, *whereas*. **In the wisdom of God**—in the wise arrangement of God. **World by wisdom**—rather, “by *its* wisdom,” or *its philosophy* (John 1: 10; Ro. 1: 28). **Knew not God**—whatever other knowledge it attained (Ac. 17: 23, 27). The deistic theory that man can by the light of nature discover his duty to God, is disproved by the fact that man *has* never discovered it without revelation. All the stars and moon cannot make it day: that is the prerogative of the sun. Nor can nature’s highest gifts make the moral day arise: that is the office of Christ. Even the Jew missed this knowledge, in so far as he followed after mere carnal *world*-wisdom. **It pleased God**—St. Paul refers to Jesus’ words (Lu. 10: 21). **By the foolishness of preaching**—by that preaching which the world (unbelieving Jews and Gentiles alike) deem *foolishness*. **Save them that believe**—(Ro. 1: 16). **22. For**—*lit.*

Sincè; seeing that. This verse illustrates how the “preaching” of Christ crucified came to be deemed “foolishness” (v. 21). **A sign**—The oldest MSS. read “signs.” The *singular* was a later correction from Mat. 12: 38; 16: 1; John 2: 18. The signs the Jews craved for were not mere miracles, but direct tokens from heaven that Jesus was Messiah (Lu. 11: 16). **Greeks seek . . . wisdom**—*viz.* a philosophic demonstration of Christianity. Whereas Christ, instead of *demonstrative* proof, demands *faith* on the ground of *His word*, and of a reasonable amount of evidence that the alleged revelation is his word. Christianity begins not with solving intellectual difficulties, but with satisfying the heart that longs for forgiveness. Hence not the refined Greeks, but the theocratic Jews, were the chosen organ for propagating revelation. Again intellectual Athens (Ac. 17: 18–21, etc.) received the gospel less readily than commercial Corinth. **23. We**—Paul and Apollos. **Christ crucified**—The *Greek* expresses not the mere fact of His crucifixion but the *permanent character* acquired by the transaction, whereby He is now a Savior (Ga. 3: 1). A Messiah (Christ) crucified was the stone on which the Jews stumbled (Mat. 21: 44). The opposition of Jew and Gentile alike shows that a religion so seemingly contemptible in its origin could not have succeeded if it had not been divine. **Unto the Greeks**—the oldest MSS. read “unto the *Gentiles*.” **24. Called**—(cf. v. 26). The same class as the “us which are (being) saved” (v. 18): the elect, who have obeyed the call: called effectually (Ro. 8: 28, 30). **Christ**—“Crucified” is not here added, because when the offence of the cross is overcome, “Christ” is received in all His relations, not only in His cross, but in His life and His future kingdom. **Power**—so meeting all the reasonable requirements of the Jews who sought “a sign.” The cross (the death of a slave), which to the Jews (looking for a temporal Messiah) was a “stumbling-block,” is really “the power of God” to the salvation of all who believe. **Wisdom of God**—so really exhibiting, and in the highest degree (if they would but see it), that which the Greeks sought after—*wisdom* (Col. 2: 3). **25. Foolishness of God**—*i.e.* God’s plan of salvation which men deem “foolishness.” **Weakness of God**—Christ “crucified through weakness” (2 Co. 13: 4, the great *stumbling-block* of the Jews), yet “living by the *power* of God.” So He *perfects strength* out of the *weakness* of His servants (ch. 2: 3; 2 Co. 12: 9). **26. Ye see**—rather, from the prominence of the verb in the *Greek*, “see” or “consider” (imperative). **Your calling** . . . *are called*—instead of the words in italics, supplied by *English Version*, supply, were your callers.” What St. Paul is dwelling on (cf. vs. 27, 28) is the weakness of the instrumentality which the Lord employed to convert the world. However, *English Version* accords well with v. 24. “The whole history of the expansion of the church is a progressive victory of

the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." **Wise . . . after the flesh**—the wisdom of this world acquired by human study without the Spirit. Contrast Mat. 16: 17. **27. The foolish things**—a general phrase for *all persons and things foolish*. Even *things* (and those, too, *foolish things*) are chosen by God to confound *persons* (and those too, persons who are *wise*). This seems to me the force of the change from neuter to masculine. **To confound**—The *Greek* is stronger, "*that He might confound (or put to shame)*" etc. God confounds the wise by effecting through His instruments, without human wisdom, what the worldly wise, with it, cannot effect, *viz.* to bring men to salvation. **Chosen . . . chosen**—The repetition indicates the gracious deliberateness of God's purpose (Ja. 2: 5). **28. Yea, and things which are not**—*Yea* is not in the *Greek*. Also some of the oldest MSS. omit "and." Thus the clause, "things which are not" (are regarded as nought), is in opposition with "foolish . . . weak . . . base (*i. e.* low-born) and despised things." God has chosen all four, though regarded as *things that are not* to bring to nought things that are. **29. No flesh . . . glory**—For they who try to glory (boast) because of human greatness and wisdom, are "confounded" or *put to shame* (v. 27). Flesh, like "the flower of the field," is beautiful, but frail (Is. 40: 6). **In his presence**—We are to glory not *before* Him, but in Him. **30. But . . . ye**—in contrast to them that "glory" in worldly wisdom and greatness. **Of him are**—not of yourselves (Ep. 2: 8), but of Him (Ro. 11: 36). *From* Him ye are (*i. e.* have spiritual life, who once were spiritually among the "things which are not" (v.

28). **In Christ**—by living union with Him. Not "in the flesh" (vs. 26, 29). **Of God**—from God: emanating from Him and sent by Him. **Is made unto us**—*has been made to us*, to our eternal gain. **Wisdom**—unattainable by the worldly mode of seeking it (vs. 19, 20; contrast Col 2: 3; Pr. 8; Is. 9: 6). By it we become "wise unto salvation," owing to His *wisdom* in originating and executing the plan, whereas once we were "tools." **Righteousness**—the ground of our justification (Jer. 23: 5, 6; Ro. 4: 25; 2 Co. 5: 21): whereas once we were "*weak*" (Ro. 5: 6); Is. 42: 21; 45: 24. **Sanctification**—by His Spirit: whereas formerly we were "*base*." Hereafter our righteousness and sanctification alike shall be both perfect and inherent. Now the righteousness wherewith we are justified is perfect, but not inherent; that wherewith we are sanctified is inherent, but not perfect. Now sanctification is perfect in principle, but not in attainment. These two are joined in the *Greek* as forming essentially but *one* thing, as distinguished from the "*wisdom*" in *devising* and executing the plan for us ("abounded towards us in all wisdom," Ep. 1: 8), and "redemption," the *final completion* of the scheme in the deliverance of the body (the position of "redemption" last shows that this limited sense is the one intended here). Lu. 21: 28; Ro. 8: 23; Ep. 1: 14; 4: 30. **Redemption**—whereas once we were "*de-spised*." **31. Glory in . . . Lord**—(Jer. 9: 23, 24)—in opposition to "flesh glorifying in His presence" (v. 29). In contrast to morbid slavish self-abasement, St. Paul joins with humility the elevating consciousness of our true dignity in Christ. He who glories is to glory in the Lord, not in the flesh, nor in the world.

THE LESSON TAUGHT.

Central Thought: True Wisdom is to know Christ as the Savior.

1. To teach that the portion of Scripture to be studied to-day and on the three following Sundays is a letter written by Paul to the Christians at Corinth.

Show two letters to the children,—a brief one, and a very long one. Open the Bible to the book of 1 Corinthians; tell them that it was a letter written by Paul, while he was in the city of Ephesus, to the Christians far away in Corinth. Tell them that the letter is so long that it would not be possible to learn all there is in it on one Sunday, and so for four Sundays the lessons will be about it.

Question the children a little about how they begin their letters, and then read as much of Paul's salutation to the church of Corinth as it will be possible for the children to comprehend (see first three verses).

2. To teach what Paul wrote — that to know Jesus Christ and Him crucified was the greatest of all wisdom.

Lead the children to conjecture why Paul should have written a letter to the Christians at Corinth; then tell them that some of Paul's friends had come to Ephesus from Corinth, and had told him of some very wrong things which the people of Corinth were doing, and that Paul wrote a letter to teach them how to think right and to do right.

Draw a cross on the blackboard.

Ask the children of whom it makes them think. Tell them that when Paul was in Corinth, he had taught the people every day about Jesus dying on the cross to save them from their sins. Tell them that Paul had told the story of Jesus in very simple words, so that all could understand him, but, that after Paul had gone away other preachers had come who did not know so much about Jesus. Tell the children that the words of these preachers were long, and sounded very wise, and although they did not talk about Jesus, some of the people of Corinth liked their preaching better than that of Paul.

Hold up a copy of the "ST. NICHOLAS" magazine. Ask the children how many of them get it every month. Ask them if they think it would be right for their teachers in the Sunday-school to bring it, or any other story-book, and read to them out of it, and show the pictures in it, instead of teaching them what is in the Bible. (To my certain knowledge this has been done.) Impress deeply the thought that only God's truth should be taught in the Sunday-school. Compare with this right away, the style of preaching which the people of Corinth had come to like. Let the teacher now read some of the reproofs which Paul wrote to the Corinthians, (chap. 1 : 19, 22-24). Either before or after the reading, the teacher will need to translate these words into child-language, somewhat after this fashion : Words about Jesus dying on the cross are not pleasant to those who do not want to be Christians, but those who are real Christians like to hear about Jesus better than anything else. God is far wiser than they who think themselves wise. Their words seem very foolish to God, who knows how many stars there are, and all of their names, and He will show such people by-and-by how little they really know. The Jews do not like to hear about Jesus, because He did not come as a great king. The Greeks did not like to hear about Jesus, because He talked to the poor and lowly, instead of to the great and learned.

Print the Golden Text on the cross already drawn, and help the children to read it.

Let the teacher now say solemnly to the children that, *although they may learn what is in hundreds and thousands of books, they never can learn anything that will make them so wise as to know the story of Jesus and His love. And that the wisest words ever spoken in the world are about Jesus dying to save sinners.* Describe the conversation on the Mount of Transfiguration between Moses, who had been in Heaven for nearly sixteen hundred years, and Elijah, who had been there for more than nine hundred years, both of whom came back to earth to talk with Jesus, not about when He would come back to Heaven, but about His dying on the cross to save sinners.

Close the lesson by singing a verse of "Tell me the Old, Old Story."

SYMBOL GIFT. A cross with the words of the Golden Text upon it.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs: "Jesus, tender Savior, hast Thou died for me?" (Songs for Little Folks); "There is a Green Hill far Away"; "What can Wash away my Stain?" "Man of Sorrows! What a Name!"—Theme for children's prayer-meeting: Not ashamed of Jesus.—"Plain Uses of the Blackboard": Jesus bearing our sins on the cross, pp. 81, 82, 206, 290, 331-335.

APRIL 27.]

LESSON IV.

[2D QUARTER.

SUBJECT: ABSTINENCE FOR THE SAKE OF OTHERS.—I COR. 8: 1-13.

1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3. But if any man love God, the same is known of him.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6. But to us *there is* but one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol

REVISED VERSION.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known by him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there are that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that knowledge: but some being used until now to the idol, eat as of a thing sacrificed to an idol; and their

unto this hour eat *it* as a thing offered unto an idol ; and their conscience being weak is defiled.

8. But meat commendeth us not to God : for neither, if we eat, are we the better ; neither, if we eat not, are we the worse.

9. But take heed lest by any means this liberty of yours becomes a stumbling-block to them that are weak.

10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols :

11. And through thy knowledge shall the weak brother perish, for whom Christ died ?

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Golden Text. — If meat make my brother to offend, I will eat no flesh while the word standeth. — 1 COR. 8: 13.

COMPREHENSIVE COMMENTARY.

1. Though to those knowing that an idol has no existence, the question of eating meats offered to idols (referred to in the letter of the Corinthians, cf. ch. 7: 1) might seem unimportant, it is not so with some, and the infirmities of such should be respected. The portions of the victims not offered on the altars belonged partly to the priests, partly to the offerers ; and were eaten at feasts in the temples and in private houses, and were often sold in the markets ; so that Christians were constantly exposed to the temptation of receiving them, which was forbidden (Num. 25: 2 ; Ps. 106: 28). The apostles forbade it in their decree issued from Jerusalem (Ac. 15 and 21, 25) : but St. Paul does not allude here to that decree, as he rests his precepts rather on his own independent apostolic authority. **We know that we all have knowledge** — The Corinthians, doubtless, had referred to their "knowledge" (*viz.* of the indifference of meats, as in themselves having no sanctity or pollution). St. Paul replies, "We are aware that we all have (speaking *generally*, and so far as Christian *theory* goes: for in *v.* 7 he speaks of some who *practically* have *not*) this knowledge." **Knowledge puffeth up** — when without "love." Here a parenthesis begins: and the main subject is resumed in the same words, *v.* 4. "As concerning (touching) therefore the eating," etc. "Puffing up" is to please self. "Edifying" is to please one's neighbor. Knowledge only says, All things are lawful for me: Love adds, But all things do not edify (ch. 10: 23; Ro. 14: 15). **Edifieth** — tends to *build up* the spiritual temple (ch. 3: 9; 6: 19). **2. And** — Omitted in the oldest MSS. The absence of the connecting

conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble.

particle gives an emphatical sententiousness to the style, suitable to the subject. The first step to knowledge is to know our own ignorance. Without love there is only the *appearance* (*note*, "think," etc.) of knowledge. **Knoweth** — The oldest MSS. read, *Greek* word implying *personal experimental acquaintance*, not merely *knowledge of a fact*, which the *Greek* of "we know" or *are aware* (*v.* 1) means. **As he ought to know** — experimentally and in the way of "love." **3. Love God** — the source of love to our neighbor (1 John 4: 11, 12, 20; 5: 2). **The same** — *lit.* *this man*: he who loves, not he who "thinks that he knows," nor having "charity" or love (*vs.* 1, 2). **Is known of him** — is known with the knowledge of approval, and is acknowledged by God as His (Ps. 1: 6; Ga. 4: 9; 2 Ti. 2: 19). Contrast, "I never knew you." Mat. 7: 23. To love God is to know God: and he who thus knows God has been first known by God (cf. ch. 13: 12; 1 Pe. 1: 2). **4. As concerning**, etc. — Resuming the subject begun in *v.* 1, "As touching," etc. **Idol is nothing** — has no true being at all; the good it represents is not a living reality. This does not contradict ch. 10: 20, which states that they who worship idols, worship *devils*: for here it is the *gods believed by the worshippers to be represented by the idols* which are denied to have any existence, not the devils which really under the idols delude the worshippers. **None other God** — The oldest MSS. omit the word "other": which gives a clearer sense. **5.** "For even supposing there are (exist) gods so called (2 Th. 2: 4), whether in heaven (as the sun, moon, and stars), or in earth (as deified kings, beasts, etc.), as there be (a rec-

ognized fact, Deut. 10: 17; Ps. 135: 5; 136: 2), gods many and lords many." Angels and men in authority are termed *gods* in Scripture, as exercising a divinely delegated power under God (cf. Ex. 22: 9, with v. 28; Ps. 82: 1, 6; John, 10: 34, 35).

6. To us—believers. **Of whom**—from whom as Creator all things derive their existence. **We in him**—rather "we for Him," or "unto Him." God the FATHER is the end for whom and for whose glory believers live. In Col. 1: 16, all things are said to be created (not only "by" Christ, but also) "for Him" (CHRIST). *So entirely are the Father and Son one* (cf. Ro. 11: 36; Heb. 2: 10). **One Lord**—contrasted with the "many lords" of heathendom (v. 5).

By whom—(John 1: 3; Heb. 1: 2). **We by him**—as all things are "of" the Father by creation, so they (we believers especially) are restored to Him by the new creation (Col. 1: 20; Rev. 21: 5). Also, as all things are *by* Christ by creation, so they (we especially) are restored *by* Him by the new creation.

7. Howbeit—Though to us who "have knowledge" (vs. 1, 4-6) all meats are indifferent, yet "this knowledge is not in all" in the same degree as we have it. St. Paul had admitted to the Corinthians that "we all have knowledge" (v. 1), *i. e.* so far as Christian *theory* goes: but *practically* some have it not in the same degree. **With conscience**—An ancient reading; but other very old MSS. read "association" or "habit." In either reading the meaning is: Some Gentile Christians, whether from old *association* of ideas or misdirected *conscience*, when they ate such meats, ate them with some feeling as if the idol were something real (v. 4), and had changed the meats by the fact of the consecration into something either holy or else polluted. **Unto this hour**—after they have embraced Christianity: an implied censure, that they are not further advanced by this time in Christian "knowledge."

Their conscience . . . is defiled—by their eating it "as a thing offered to idols." If they ate it unconsciously at the time it had been offered to idols, there would be no defilement of conscience. But conscious of what it was, and not having such knowledge as other Corinthians boasted of, *viz.* that an idol is nothing and can therefore neither pollute nor sanctify meats, they by eating them sin against conscience (cf. Ro. 14: 15-23). It was on the ground of Christian expediency, not to cause a stumbling-block to "weak." Brethren, that the Jerusalem decree against partaking of such meats (though indifferent *in themselves*) was passed (Ac. 15). Hence he here vindicates it against the Corinthian asserters of an inexpedient liberty.

8. Other old MSS. read, "Neither if we do not eat, are we the better: neither if we eat are we the worse:" the language of the eaters who justified their eating thus. In *E. V.* St. Paul admits that

"meat neither *presents* (so the *Gr.* for "commendeth") us as commended nor as disapproved before God: it does not affect our standing before God (Ro. 14: 6).

9. This liberty of yours—the watchword for lax Corinthians. The very indifference of meats, which I concede, is the reason why ye should "take heed not to tempt weak brethren to *act against their conscience* (which constitutes sin, Ro. 14: 22, 23).

10. If any man—being weak. **Which hast knowledge**—The very knowledge which thou pridest thyself on (v. 1), will lead the weak after thy example to that against his conscience, which thou doest without any scruple of conscience, *viz.* to eat meats offered to idols.

Conscience of him which is weak—rather, "His conscience, *seeing he is weak.*" **Emboldened**—*lit. built up.* You ought to have *built up* your brother in good: but by your example your *building* him *up* is the emboldening him to violate his conscience.

11. Shall . . . perish—The oldest MSS. read "perisheth." A single act seemingly unimportant may produce everlasting consequences. The weak brother loses his faith, and, if he do not recover it, his salvation (Ro. 14: 23).

For whom Christ died—and for whose sake we too ought to be willing to die (1 Jo. 3: 16). And yet professing Christians at Corinth virtually tempted their brethren to their damnation, so far were they from sacrificing aught for their salvation. Note here: That it is no argument against the dogma that *Christ died for all, even for those who perish*, to say that thus He would have died *in vain* for many. Scripture is our rule, not our suppositions as to consequences. More is involved in redemption than the salvation of man: the *character of God* as at once just and loving is vindicated even in the case of the lost; for they might have been saved, and so even in their case Christ has not died in vain. So the mercies of God's providence are not in vain, though many abuse them. Even the condemned shall manifest God's love in the great day, in that they they too had the offer of God's mercy. It shall be the most awful ingredient in their cup, that they might have been saved but would not: Christ died to redeem even them.

12. Wound their weak conscience—*lit.* "smite their conscience (as yet), *in a weak state.*" It aggravates the cruelty of the act that it is committed on the weak, just as if one were to *strike an invalid.*

Against Christ—on account of the sympathy between Christ and His members (Mat. 25: 40; Ac. 9: 4, 5).

13. Meat—Old English for "food" in general. **Make . . . to offend**—*Gr.*, "is a stumbling-block to."

No flesh—In order to insure my avoiding flesh offered to idols, I would abstain from *all kinds of flesh*, in order not to be a *stumbling-block* to my brother.

THE LESSON TAUGHT.

Central Thought: Self-restraint a Duty to ourselves and to others.

1. To recall how in play children follow the lead of what they see others do.

Talk for a few moments about "kite-time," "hop-time," "hoop-time," "marble-time," etc., which come around in the spring like an epidemic. Lead the children to say that when a few boys and girls begin these plays the rest all follow. It might be well here to speak of the selfishness and cheating which frequently accompany these games, and to warn the children against doing as others do in these particulars.

2. To teach Paul's advice to the Corinthians that they might avoid leading others astray.

Show a letter, and repeat what was said last Sunday about Paul writing a letter to the Christians at Corinth. Tell the children that just as many people to-day, young and old, do what they see others do; so people have always done, and that Paul in his letter to the Christians at Corinth told them of some things it would be best for them not to do, for fear of making others do wrong. After arousing the interest of the children to know what it was Paul thought that the Corinthians had better not do, tell that it was the eating of a certain kind of meat. Describe an idol, — quote the Bible passage, "They have mouths, but they speak not." Add that it might be said, Mouths have they, but they eat not. Tell how, notwithstanding this, people who worshipped idols often made offerings of meat to them, which was afterwards taken away and sold in the market. Tell also that the Jews had always been taught by their priests that it was sinful for them to buy and eat meat which had been offered to idols. Tell also that when the Jews in Corinth, who became Christians, saw other Christians who had never been Jews, buying and eating meat which had been offered to idols, they were very much troubled. So Paul wrote to the Christians who had never been Jews that it would be better for them to eat no meat at all than to trouble others, and lead them into doing what they thought to be wrong.

Represent some person in Corinth as saying, "Why, an idol is nothing but a piece of stone or wood. How could it hurt the meat any to put it in front of the idol for a little while?" Here teach the Golden Text, which was Paul's rule for not doing some things which might seem to him to have no harm in them.

3. To teach the rule of total abstinence from strong drink as the only safe one to follow for the sake of one's self and our friends.

Show a glass of wine or brandy, and tell the following story: A man went into a liquor store, taking with him his little boy. The man ordered some brandy, and drank it, then the barkeeper asked the boy, "What will you have?" "I'll take what father takes," answered the boy. The father was startled, for he saw that he was leading his boy to be a drunkard. So he made up his mind that from that moment he would never again taste strong drink.

Teach the children earnestly that there is great danger to themselves in taking even a very little wine or liquor of any kind, and also that this example, if they drink, will be sure to lead others to do wrong. Draw a wine-glass on the blackboard, and print in it these words as a pledge:—

*I will take no
strong drink to
harm myself
or
to
lead
others astray.*

SYMBOL GIFT. A card in the shape of a wine-glass, with the Golden Text on one side, and the pledge on the other.

(See Lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs on the lesson: "I gave My life for thee"; "Savior, Thy dying love"; "Bobolink, do not drink" (Songs for Little Folks).—Theme for children's prayer-meeting: Giving up things for the sake of those we love.—"Plain Uses of the Blackboard": Sacrifice for others, p. 827; Temperance Shield, p. 251; Chain of Intemperance, p. 293.

MAY 4.]

LESSON V.

[2D QUARTER.

SUBJECT: CHRISTIAN LOVE.—2 COR. 13: 1-13.

I. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could

REVISED VERSION.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of prophecy*, and know all mysteries and all knowledge; and

remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I also am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully as even as also I was fully known. But now abideth *13* faith, hope, love, these three; and the greatest of these is love.

Golden Text. — Love is the fulfilling of the law. — ROM. 13 : 10.

COMPREHENSIVE COMMENTARY.

CHARITY OR LOVE SUPERIOR TO ALL GIFTS. The New Testament psalm of love, as the 45th Psalm (see its title) and Canticles in the Old Testament. 1. **Tongues** — from these he ascends to "prophecy" (v. 2); then, to "faith"; then to benevolent and self-sacrificing deeds: a climax. He does not except even himself, and so passes from addressing *them* ("unto you," ch. 12 : 31) to putting the case in his own person, "Though *I*," etc. **Speak with the tongues** — with the eloquence which was so much admired at Corinth (*e. g.* Apollos, Ac. 18 : 24; cf. ch. 1 : 12; 3 : 21, 22), and with the command of various languages, which some at Corinth abused to purposes of mere ostentation (ch. 14 : 2, etc.). **Of angels** — higher than "men," and therefore, it is to be supposed, speaking a more exalted language. **Charity** — the principle of the ordinary and more important gifts of the Spirit as contrasted with the extraordinary gifts (ch. 12). **Sound-ing . . . tinkling** — *sound* without soul or feeling: such are "tongues" without *charity*.

Cymbal — Two kinds are noticed (Ps. 150 : 5), the loud or *clear*, and the *high-sounding* one: hand cymbals and finger cymbals, or castagnets. The sound is sharp and piercing. 2. **Mysteries** — (Ro. 11 : 25; 16 : 25). *Mysteries* refer to the deep counsels of God heretofore secret, but now revealed to His saints. **Knowledge**, to truths long known. **Faith . . . remove mountains** — (Mat. 17 : 20; 21 : 21). "The practical power of the will elevated by faith: confidence in God that the miraculous result will surely follow the exercise of the will at the secret impulse of His Spirit. Without "love" prophecy, knowledge, and faith are not what they seem (cf. ch. 8 : 12; Mat. 7 : 22; Ja. 2 : 14, cf. v. 8), and so fail of the heavenly reward (Mat. 6 : 2). Thus St. Paul, who teaches justification by faith only (Ro. 3 : 4, 5; Ga. 2 : 16; 3 : 7-14), is shown to agree with St. James, who teaches (Ja. 2 : 24) "by works" (*i. e.* by LOVE, which is the "spirit" of faith, Ja. 2 : 26) a love is justified, and not by faith only." 3. **Bestow . . . goods . . . poor** — *lit. dole out*

in food all my goods; one of the highest functions of the "helps" (ch. 12: 28). **Give . . . body to be burned**—*lit. to such a degree as that I should be burned.* As the three youths did (Dan. 3: 28), "yielded their bodies" (cf. 2 Co. 12: 15). These are most noble exemplifications of love, in giving and in suffering. Yet they may be without love: in which case the "goods" and "body" are given, but not the *soul*, which is the sphere of love. Without the soul God rejects all else, and so rejects the man, who is therefore "profited" nothing (Mat. 16: 26; Lu. 9: 23-25). Men will fight for Christianity, and die for Christianity, but not live in its spirit, which is *love*.

4. Suffereth long—under provocations of *evil* from others. The negative side of *love*. **Is kind**—The positive side. Extending *good* to others. Cf. with love's features here those of the "wisdom from above" (Ja. 3: 17). **Envieth**—The *Greek* includes also *jealousy*. **Vaunteth not**—in words, even of gifts which it really possesses: an indirect rebuke of those at Corinth, who used the gifts of tongues for mere display. **Not puffed up**—with party zeal as some at Corinth were (ch. 4: 6).

5. Not . . . unseemly—*is not uncounteous*, or inattentive to civility and propriety. **Thinketh no evil**—*imputeth not evil; lit. "the evil" which actually is there* (Pr. 10: 12; 1 Pe. 4: 8). Love makes allowances for the falls of others, and is ready to put on them a charitable construction. Love, so far from devising evil against another, excuses "the evil" which another inflicts on her: *doth not meditate upon evil* inflicted by another: and in doubtful cases, takes the more charitable view.

6. Rejoiceth in the truth—rather, "rejoiceth *with* the truth." Exults not at the perpetration of iniquity (unrighteousness) by others cf. Gen. 9: 22, 23), but rejoices when the truth rejoices: sympathizes with it in its triumphs (2 Jo. 4). See the opposite (2 Ti. 3: 8), "Resist the truth." So "the truth" and "unrighteousness" are contrasted (Ro. 2: 8). "The truth" is the gospel truth, the inseparable ally of love (Ep. 4: 15; 3 Jo. 12). The false charity which compromises "the truth" by glossing over "iniquity" or unrighteousness is thus tacitly condemned (Pr. 17: 15).

7. Beareth all things—without speaking of what it has to bear. The same *Greek* verb as in ch. 9: 12. It *endures without divulging* to the world personal distress. *Lit.* said of *holding fast* like a water-tight vessel: so the charitable man *contains himself* in silence from giving vent to what selfishness would prompt under personal hardship. **Believeth all things**—unsuspiciously believes all that is not palpably false, all that it can with a good conscience believe to the credit of another. Cf. Ja. 3: 17, "easy to be entreated"; *Greek, easily persuaded*.

Hopeth—what is good of another, even when others have ceased to hope. **Endureth**—persecutions in a patient and loving spirit.

8. Never faileth—never is to be out of use: it always holds its place. **Shall fail . . . van-**

ish away—The same *Greek* verb is used for both; and that different from the *Greek* verb for "faileth." *Translate*, "Shall be done away with," *i.e.* shall be dispensed with at the Lord's coming, being superseded by their more perfect heavenly analogues; for instance, *knowledge by intuition*. Of "tongues," which are still more temporary, the verb is "shall *cease*." A primary fulfilment of St. Paul's statement took place when the church attained its maturity; then "tongues" entirely "ceased," and "prophesyings" and "knowledge," so far as they were supernatural gifts of the Spirit, were superseded as no longer required when the ordinary preaching of the word, and the Scriptures of the New Testament collected together, had become established institutions. **9, 10. In part**—partially and imperfectly. Cf. as similar contrast to the "perfect man," "the measure of the stature of the fulness of Christ" (Ep. 4: 11-13). **That which is in part**—fragmentary, and isolated. **11. When . . . a child**—(ch. 3: 1; 14: 20). **I spake**—alluding to "tongues." **Understood**—or, "had the sentiments of." Alluding to "prophecy."

I thought—*Greek*, "reasoned" or "judged": alluding to "knowledge." **When I became . . . I put away**—rather, "now that I am become a man, I have done away with the things of the child." **12. Now**—in our present state. **See**—an appropriate expression, in connection with the "prophets" or *seers* (1 Sa. 9: 9).

Through a glass—*i.e. in a mirror*: the reflection *seeming* to the eye to be behind the mirror, so that we see it *through* the mirror. Ancient mirrors were made of polished brass or other metals. The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim mirror (such as ancient mirrors were), compared with the perfect idea we have of it by seeing itself directly. **Darkly**—*lit. in enigma*. As a "mirror" conveys an image to the eye, so an "enigma" to the ear. But neither "eye nor ear" can fully represent (though the believer's soul gets a small revelation now of) "the things which God hath prepared for them that love Him" (ch. 2: 9). St. Paul alludes to Num. 12: 8, "not in dark speeches"; LXX., "not in enigmas." Compared with the *visions* and *dreams* vouchsafed other prophets, God's communications with Moses were "not enigmas."

But compared with the intuitive and direct vision of God hereafter, even the revealed word now is "a dark discourse," or a shadowing forth *by enigma* of God's reflected likeness. Cf. 2 Pe. 1: 19, where the "light" or *candle* in a dark place stands in contrast with the "day" dawning. God's word is called a *glass* or mirror also in 2 Co. 3: 18. **Then**—"when that which is perfect is come" (v. 10). **Face to face**—not merely "mouth to mouth" (Num. 12: 8). Gen. 32: 30, was a type (John 1: 50, 51).

Know . . . know—rather as *Greek*, "fully know . . . fully known." Now we are *known by*, rather than *know* God (ch. 8: 3; Ga. 4: 9). **13. And**

now—translate, "*But now.*" "In this present state." Or, "now" does not express time, but *opposition*, as in ch. 5: 11, "the case being so"; whereas it is the case that the three gifts, "prophecy," "tongues," and "knowledge" (cited as specimens of the whole class of gifts), "fail" (v. 8), *there abide* permanently only *these three*—*faith, hope, charity*. In one sense *faith* and *hope* shall be done away, *faith* being superseded by sight, and *hope* by actual fruition (Ro. 8: 24; 2 Co. 5: 7); and *charity*, or *love*, alone never faileth (v. 8). But in another sense, "*faith and hope,*" as well as "*charity,*" **ABIDE**; viz. after the extraordinary gifts have ceased: for those three are *necessary and sufficient for salvation at all times*, whereas the extraordinary gifts are not at all so; cf. the use of "*abide,*" ch. 3: 14. *Charity*, or *love*, is connected specially with the Holy Spirit,

who is the bond of the loving union between the brethren (Ro. 15: 30; Col. 1: 8). *Faith* is towards God. *Hope* is in behalf of ourselves. *Charity* is love to God creating in us love towards our neighbor. In an unbeliever there is more or less of the three opposites—unbelief, despair, hatred. Even hereafter *faith* in the sense of *trust in God* "abideth"; also "hope," in relation to ever new joys in prospect, and at the anticipation of ever-increasing blessedness, sure never to be disappointed. But love alone in every sense "abideth"; it is therefore "the greatest" of the three, as also because it presupposes "*faith,*" which without "*love*" and its consequent "*works*" is dead (Ga. 5: 6; Ja. 2: 17, 20). **But**—rather, "*and*": as there is not so strong opposition between *charity* and the other two, *faith* and *hope*, which like it also "*abide.*"

THE LESSON TAUGHT.

Central Thought: The transforming Power of Love toward God and Man.

1. To lead the children to express their wishes about what they hope to be and do as men and women.

I want the largest boy in the class to come to the front. Now I want the smallest one. Now all look at them as they stand side by side. Will the little boy ever be as large as the other? Will the large boy ever be any larger? How large will they both be some day? They will be big men. I wonder if any of the boys in this class think that they are men already. I have a little friend, not quite four years old, who sometimes says to his mother, "See what this *man* is doing."

Do any of you know what you are going to be and do when you grow to be men and women? (Allow a few moments for replies.) I can judge from what you have told me what kind of men and women you want to be. Most of you I see think you will be just like papa or mamma. Our lesson to-day is about a little boy who wanted to be like somebody in the Bible.

2. To teach what Paul wrote to the Corinthians about having charity (love) to make them the best kind of men and women.

There was once a little boy named Charley, whose mother used to pay him for being good by reading beautiful stories from the Bible. One day she read to him a part of Paul's letter to the Christians at Corinth,—the part we are having for our lesson to-day.

This is what Charley's mother read to him (vs. 4-8). Charley listened very earnestly while his mother read these words, and then he asked her to read the same verses over again, then he asked her to read them a third

time. After the third reading, the mother said, Now, my dear boy, tell me why you asked me to read these words three times over. He replied, "Dear mamma, Charley would be like Charity. Charity was a good boy. He was kind; he was not easily provoked; he did not covet the other boy's things; he was not proud; and he was so forgiving. I want to be like Charity." A minister once said that these words were the finest picture of a true gentleman that ever was made.

Let me read about Charity again, and see if his way will not do for little girls as well as for boys (vs. 4-8). These verses tell us to be, not proud, not boastful, not easy to get angry, not thinking bad thoughts about others, but to love everybody; to forgive others; to wishing the best for everybody. How many of you think these ways will do for little girls as well as for boys? Will they do for any one else? Yes, for men and women too. I must tell you that Charley made a small mistake. Charity was not the name of a boy, but of a way. Charley thought charity must be a boy, because he saw that it was a good way for a boy to do. I used to have for a school-mate, a girl, whose name was Charity. She was not as good as her name, for I have sometimes seen her angry.

Who wrote about charity in his letter? Paul. To whom did he write the letter? To the Christian people at Corinth. Can any of you think why Paul should have written to them about having charity in their ways? (Allow time for replies.) It was because some one had come from Corinth, and had told Paul that some of them got angry even in the church, and quarrelled with each other, and that some of those who were rich did not care enough for the poor. How much they needed to read Paul's words about charity! How much we need to know about charity, for we are in some things much like those people at Corinth.

3. To teach the truth contained in the Golden Text — that love fulfils the law of God.

Who can tell what I have pictured on the blackboard? The Ten Commandments. Who made the Ten Commandments? On what did God write them? To whom did He give them? What did God tell Moses to do with them? (To teach them to the people.) How many of you have learned them? What is the commandment about the Sabbath? What did God write about stealing? What about swearing? What about the way to treat mother and father? What about not wishing for other people's things? What about telling lies? What about killing? What did God write about making idols? What about worshipping idols?

If we have charity in our hearts, we can keep all of these laws which God has given to us.

LOVE.

Who can read the word which I have printed on the blackboard? Love means just the same as charity. I will read that part of Paul's letter again about charity, and use love instead of charity (vs. 4-8. Love is so used in the Revised Version).

Will anybody who has this love or charity in his heart want to tell tales about others to bring them sorrow? No. Then love helps us to keep the commandment, "Thou shalt not bear false witness against thy neighbor." Will any one with love in his heart want to take other people's treasures away from them? What two commandments, then, will love or charity help us to keep? "Thou shalt not covet," and "Thou shalt not steal."

What feeling in the heart is that which makes one person kill another? Hate. Love or charity will drive out hate. What other commandment, then, will love help us to keep? "Thou shalt not kill." Do you think that boys and girls with love in their hearts would disobey their parents, and treat them with disrespect? What commandment, then, will love help you to keep? When we have love for God in our hearts, will we swear or speak ugly words about our Father in Heaven? What commandment, then, will we keep? If we have love for God in our hearts, what other commandment will we keep? (4th, 2d, 1st.)

When Jesus was in this world, he said, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

Jesus knew that all who have love for God, and love for everybody, would keep the the Ten Commandments.

That is what our Golden Text for to-day means, — "Love is the fulfilling of the law." I will make a picture of it on the blackboard.

(Let the teacher do this by erasing the figures in the tables already drawn, and substituting the word Love.) Let us now together repeat the words of the Golden Text.

SYMBOL GIFT. A card with the commandments on one side, and the Golden Text on the other.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS. — Songs: "Let us Mingle our Voices in chorus To-day" (Songs for Little Folks); "More Love, O Christ, to-day"; "Let us scatter Seeds of Kindness"; "Once a gentle, snow-white Birdie" (Little Pilgrim Songs). This chapter shows the boys and girls God's picture of a true gentleman and a true lady. — Subject for children's prayer-meeting: Home. May 1 being the

annual "Moving Day," this chapter may be spoken of as giving the secret of making a *happy home*. Let us move out of "Grumble Alley" into "Charity Place," and live there until we move to the golden streets. — "Plain Uses of Blackboard": pp. 112-119.

MAY II.]

LESSON VI.

[2D QUARTER.

SUBJECT: VICTORY OVER DEATH. — 1 COR. 15 : 50-58.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55. O death, where *is* thy sting? O grave, where *is* thy victory?

56. The sting of death *is* sin; and the strength of sin *is* the law.

57. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

REVISED VERSION.

Now this I say, brethren, that 50
flesh and blood cannot inherit the
kingdom of God; neither doth cor-
ruption inherit incorruption. Be- 51
hold, I tell you a mystery: We all
shall not sleep, but we shall all be
changed, in a moment, in the 52
twinkling of an eye, at the last
trump: for the trumpet shall
sound, and the dead shall be raised
incorruptible, and we shall be
changed. For this corruptible 53
must put on incorruption, and this
mortal must put on immortality.
But when this corruptible shall 54
have put on incorruption, and this
mortal shall have put on immor-
tality, then shall come to pass the
saying that is written, Death is
swallowed up in victory. 'O death, 55
where is thy victory? O death,
where is thy sting? The sting of 56
death is sin; and the power of sin
is the law: but thanks be to God, 57
who giveth us the victory through
our Lord Jesus Christ. Wherefore, 58
my beloved brethren, be ye stead-
fast, unmovable, always abound-
ing in the work of the Lord, for-
asmuch as ye know that your labor
is not vain in the Lord.

Golden Text. — Death is swallowed up in victory. — 1 COR. 15 : 54.

COMPREHENSIVE COMMENTARY.

50. "Flesh and blood" of the same animal and corruptible nature as our present (v. 44) *animal-souled* bodies, cannot inherit the kingdom of God. Therefore the believer acquiesces gladly in the unrepealed sentence of the holy law, which appoints the death of the present body as the necessary preliminary to the resurrection body of glory. Hence he "dies daily" to the flesh and to the world, as the necessary condition to his regeneration here and hereafter (John 3 : 6; Ga. 2 : 20). As the being *born of the flesh* constitutes a child

of Adam, so the being *born of the Spirit* constitutes a child of God. **Cannot** — Not merely is the change of body *possible*, but it is *necessary*. The spirit extracted from the dregs of wine does not so much differ from them, as the glorified man does from the mortal man of mere animal flesh and blood (Ga. 1 : 16). The resurrection body will be still a body, though spiritual, and substantially retaining the personal identity: as is proved by Lu. 24 : 39; John 20 : 27, compared with Ph. 3 : 21. **The kingdom of God** — which is

not at all merely animal, but altogether spiritual. *Corruption* doth not *inherit*, though it is the way to, *in corruption* (v. 36, 52, 53). **51. Behold**—Calling attention to the “mystery” heretofore hidden in God’s purposes, but now revealed. **You**—emphatical in the Greek: I show (Greek, “tell,” viz. by the word of the Lord, 1 Th. 4: 15) you, who think you have so much knowledge, “a mystery” (cf. Ro. 11: 25) which your reason could never have discovered. Many of the old MSS. and fathers read, “We shall all sleep, but we shall not all be changed:” but this is plainly a corrupt reading, inconsistent with 1 Th. 4: 15, 17, and with the argument here, which is that a *change* is necessary (v. 53). *English Version* is supported by some of the oldest MSS. and fathers. The Greek is *lit.* “We all shall not sleep, but,” etc. The putting off of the corruptible body for an incorruptible by an instantaneous *change* will, in the case of “the quick,” stand as equivalent to death, appointed to all men (Heb. 9: 27); of this Enoch and Elijah are types and forerunners. The “we” implies that Christians in that age and every successive age since and hereafter were designed to stand waiting, as if Christ might come again in their time, and as if they might be found among “the quick.” **52. The last trump**—at the sounding of the trumpet on the last day (Mat. 24: 31; 1 Th. 4: 16). Or the Spirit by St. Paul hints that the other trumpets mentioned subsequently in the Apocalypse shall precede, and that this shall be the *last* of all (cf. Is. 27: 13; Zec. 9: 14). As the law was given with the sound of a trumpet, so the final “judgment according to it” (Heb. 12: 19; cf. Ex. 19: 16). As the Lord ascended “with the sound of a trumpet” (Ps. 47: 5), so He shall descend (Rev. 11: 15). The trumpet was sounded to convoke the people on solemn feasts, especially on the first day of the seventh month (the type of the *completion* of time: *seven* being the number for *perfection*; on the tenth of the same month was the atonement, and on the fifteenth the feast of tabernacles, commemorative of completed salvation out of the spiritual Egypt, cf. Zec. 14: 18, 19); cf. Ps. 50: 1-7. Cf. His calling forth of Lazarus from the grave “with a loud voice,” John 11: 43, with 5: 25, 28. **And**—immediately, in consequence. **53. This**—pointing to *his own* body and that of those whom he addresses. **Put on**—as a garment (2 Co. 5: 2, 3). **Immortality**—Here only, besides 1 Ti. 6: 16, the word “immortality” is found. Nowhere is the immortality of the *soul*, distinct from the body, taught: a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the anomalous state, brought about by death, as the consummation to be earnestly looked for (2 Co. 5: 4), but the resurrection. **54. Then**—not before. Death has as yet a *sting* even to the believer, in that his *body* is to be under its power

until the resurrection. But then the sting and power of death shall cease forever. **Death is swallowed up in victory**—In *Heb.* of Isa. 25: 8, from which it is quoted, “*He* (Jehovah) *will swallow up* death in victory;” i. e. *for ever*: as “in victory” often means in *Heb.* idiom (Jer. 3: 5; Lam. 5: 20). Christ will swallow it up *so altogether victoriously* that it shall never more regain its power (cf. Hos. 6: 2; 13: 14; 2 Co. 5: 4; Heb. 2: 14, 15; Rev. 20: 14; 21: 4). 55. Quoted from Ho. 13: 14, substantially; but freely used by the warrant of the Spirit by which Paul wrote. The *Heb.* may be *transl.*, “O death, where are thy plagues? Where, O Hades, is thy destruction?” The LXX., “Where is thy victory (*lit. in a lawsuit*), O death? Where is thy sting, O Hades?” “Sting” answers to the *Heb.* “plagues,” viz. a poisoned *sting* causing *plagues*. Appropriate, as to the old serpent (Gen. 3: 1; Num. 21: 6). “Victory” answers to the *Heb.* “destruction.” Cf. Isa. 25: 7, “*destroy . . . veil . . . over all nations,*” viz., *victoriously destroy* it: and to “in victory” (v. 54) which he triumphantly repeats. The “where” implies their past victorious destroying power and sting, now gone forever; obtained through Satan’s triumph over man in Eden, which enlisted God’s law on the side of Satan and death against man (Ro. 5: 12, 17, 21). The souls in Hades being freed by the resurrection, death’s sting and victory are gone. For “O grave,” the oldest MSS. and versions read, “O death,” the second time. 56. If there were no sin there would be no death. Man’s transgression of the law gives death its lawful power. **Strength of sin is the law**—Without the law sin is not perceived or imputed (Ro. 3: 20; 4: 15; 5: 13). The law makes sin the more grievous, by making God’s will the clearer (Ro. 7: 8-10). Christ’s people are no longer “under the law” (Ro. 6: 14). **57. To God**—The victory was in no way due to ourselves (Ps. 97: 1). **Giveth**—a present certainty. **The victory**—which death and Hades (“the grave”) had aimed at, but which, notwithstanding the opposition of them, as well as of the law and sin, we have gained. The repetition of the word (v. 53, 55) is appropriate to the triumph gained. **58. Beloved**—Sound doctrine kindles Christian *love*. **Stedfast**—not turning aside from the faith of the resurrection of *yourselves*. **Unmoveable**—not turned aside *by others* (v. 12; Col. 1: 23). **The work of the Lord**—the promotion of Christ’s kingdom (Ph. 2: 30). **Not in vain**—as the deniers of the resurrection would make it (vs. 14, 17). **In the Lord**—applying to the whole sentence and its several clauses: Ye, as being in the Lord by faith know that your labor in the Lord (i. e. labor according to His will) is not to be without its reward in the Lord (through His merits and according to His gracious appointment).

THE LESSON TAUGHT.

Central Truth: Death overcome by Resurrection.

1. To prepare the children to hear the great truth of the Resurrection.

Bring before the children a box of earth, and call it a little garden. Plant a few seeds in a straight row. Ask the children how long they think it will take them to come up. Suppose a case of a person planting one seed on Monday, another on Tuesday, another on Wednesday, and another on Thursday. Ask which seed would come up first. Ask why they might be sure that the other seeds would come up in turn. Lead them to reply, "Because the first one came up." Tell them not to forget about this, because it will help them to understand their lesson.

2. To teach the resurrection of the body, as Paul wrote about it to the Church at Corinth.

Say that Paul had heard that the Christians in Corinth were afraid to die, and to be laid in the grave, and so he put something in his letter to them to take away their fears, to make them know that the grave could not always keep them, but that God would call them forth alive.

A Christian father took his little Katie on his knee, and read to her the sweet story about Jesus blessing little children. Then he told her that Jesus now often calls little children to come to Him in Heaven. When do you think Jesus will call for me?" asked Katie. "I do not know, darling, perhaps very soon," answered her papa. Then she lifted up her bright little face with an anxious look, and said, "Oh, father, if Jesus is going to call me to Heaven, I must have a new frock." Let the teacher earnestly say that something better than "a new frock" will be given to those who love Jesus — that their bodies shall be raised from the grave, all good and pure, and made to look just like the glorious body of Jesus. Read from the Bible how quickly this will be done (vs. 50-53). Draw a large trumpet on the blackboard, and print the Golden Text in it. Let the children read it.

3. To teach that the resurrection of Jesus is the sure promise of our resurrection.

Ask the children to think of something which they do every night that is somewhat like dying. (Sleep.) Ask how many of them pray every night, "Now I lay me down to sleep." Have the whole prayer repeated softly by the class. Tell them that if they are Jesus' little friends, they should be no more troubled to lie down to die, than to lie down to sleep,

because, in either case, Jesus is sure to waken them, by the light of day, if they only sleep; by the voice of the resurrection trumpet, if they die. Let the teacher repeat very earnestly the words, —

“If I should die before I wake,
I pray the Lord my soul to take.”

Remind the children of the little garden shown at the beginning of the lesson. Remind them also what was said about seeds coming up in turn. Tell them that we *know* we shall rise from our graves, because Jesus rose from His grave. Repeat for them the passage, “Now is Christ risen from the dead, and become the first fruits of them that slept?” Recall some of the incidents of His resurrection.

SYMBOL GIFT. A trumpet of gilt cardboard with the words of the Golden Text upon it.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs: “Safe in the Arms of Jesus”; “We’re Marching to Canaan”; “I will sing you a Song of that Beautiful Land”; “There is a Happy Land”; “A wonderful House have I” (Little Pilgrim Songs). Many well-known men have died in May — Napoleon, 5th; Humboldt, 6th; Stonewall Jackson, 9th; Herschel, 11th; John Jay, 17th; Cuvier, 18th; Hawthorne, 19th; Columbus, 21st; Calvin, 26th. It may be the month of my death — this year. Let me live and teach so that, if it is so, I shall not die in the neglect of my duties. — Subject for children’s prayer-meeting: Little Graves. — “Plain Uses of the Blackboard”: pp. 140, 211, 305, for explanation to children of their own resurrections; also pp. 11, 336. — If the lesson for to-day has been used as an Easter lesson for April 13, that for April 13 will be very appropriate for to-day, as preparing the way for the other lesson on Ephesus next Sunday.

MAY 18.]

LESSON VII.

[2D QUARTER.

SUBJECT: THE UPROAR AT EPHESUS. — ACTS 19: 23-41; 20: 1, 2.

23. And the same time there arose no small stir about that way.

24. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

REVISED VERSION.

And about that time there arose 23
no small stir concerning the Way.
For a certain man named Deme- 24
trius, a silversmith, who made silver
shrines of Diana, brought no
little business unto the craftsmen;
whom he gathered together, with 25
the workmen of like occupation,
and said, Sirs, ye know that by
this business we have our wealth.
And ye see and hear, that not 26
alone at Ephesus, but almost
throughout all Asia, this Paul
hath persuaded and turned away

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course.

much people, saying that they are no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is* Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the Asiarchs, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians. And when the town-clerk had quieted the multitude, he saith ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the *image*, which fell down from Jupiter? Seeing then that these things cannot be gained, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* these men, who are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are prosecutors: let them accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there

41. And when he had thus spoken, he dismissed the assembly.

1. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece.

being no cause *for it*; and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he 41 dismissed the assembly.

And after the uproar was ceased, 1 Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia. And when he had 2 gone through those parts, and had given them much exhortation, he came into Greece.

Golden Text. — Why do the heathen rage, and the people imagine a vain thing? — Ps. 2:1.

COMPREHENSIVE COMMENTARY.

23. The same time — of Paul's proposed departure. **About that** ("the") way. So the new religion seemed then to be designated (ch. 9: 2; 22: 4; 24: 14). **24-26. Silver shrines for** ("of") **Diana** — small models of the Ephesian temple and of the shrine or chapel of the goddess, or of the shrine and statue alone, which were purchased by visitors as memorials of what they had seen, and were carried about and deposited in houses as a charm. (The models of the chapel of *our Lady of Loretto*, and such like, which the Church of Rome systematically encourages, are such a palpable imitation of this heathen practice that it is no wonder it should be regarded by impartial judges as *Christianity Paganized*.) **Gain to the craftsmen** — the master artificers. **Whom he called together with the workmen of like occupation** — rather, "with the workmen (or fabricators) of such articles," meaning the artisans employed by the master-artificers, all who manufactured any kind of memorial of the temple and its worship for sale. **Ye see and hear** — the evidences of it were to be seen, and the report of it was in everybody's mouth. **That not alone at Ephesus, but almost throughout all Asia, this Paul has turned away much people:** — Noble testimony this to the extent of Paul's influence! **Saying that they be no gods which are made with hands.** The universal belief of *the people* was that they were gods, though the more intelligent regarded them only as habitations of Deity, and some, probably, as mere aids to devotion. It is exactly so in the Church of Rome. **27. So that not only this our craft is in danger, but,** etc. — *q. d.* "that indeed is a small matter; but there is something far worse." So the masters of the poor Pythoness put forward the *religious revolution* which Paul was attempting to effect at Philippi as the sole cause of their zealous alarm, to cloak the self-interest which they felt to be touched by his success (ch. 16: 19-21). In both cases religious zeal was the hypocritical pretext; self-interest the real moving cause of the opposition made. **Also the temple of the great goddess Diana . . . despised, and**

her magnificence . . . destroyed, whom all Asia and the world worshippeth. It was reckoned one of the wonders of the world. It was built about 550 B.C., of pure white marble, and though burned by a fanatic on the night of the birth of Alexander the Great, B.C. 356, was rebuilt with more splendor than before. It was 425 feet long, by 220 broad, and the columns, 127 in number, were sixty feet in height, each of them the gift of a king, and thirty-six of them enriched with ornament and color. It was what the Bank of England is in the modern world, the larger portion of the wealth of Western Asia being stored up in it. It was continually receiving new decorations and additional buildings, statues and pictures by the most celebrated artists, and kindled unparalleled admiration, enthusiasm, and superstition. *Its very site is now a matter of uncertainty.* The little wooden image of Diana was as primitive and rude as its shrine was sumptuous; not like the *Greek Diana*, in the form of an imposing huntress, but quite Asiatic, in the form of a many-breasted female (emblematic of the manifold ministrations of nature to man), terminating in a shapeless block. Like some other far-famed idols, ~~it~~ was believed to have fallen from heaven (v. 35), and models of it were not only sold in immense numbers to private persons, but set up for worship in other cities. What power must have attended the preaching of that one man by whom the death-blow was felt to be given to their gigantic and witching superstition! **28, 29. Great is Diana of the Ephesians** — the civic cry of a populace so proud of their temple that they refused to inscribe on it the name of Alexander the Great, though he offered them the whole spoil of his eastern campaign if they would do it. **Caught Gaius and Aristarchus** — disappointed of Paul, as at Thessalonica (ch. 17: 5, 6). They are mentioned ch. 20: 4; 27: 2; Ro. 16: 23; 1 Co. 1: 14; and probably 3 Jo. 1. If it was in the house of Aquila and Priscilla that he found an asylum (see 1 Co. 16: 9), that would explain Ro. 16: 3, 4, where he says of them that "for his life they laid down their own necks." **Rushed . . . into the theatre** — a vast pile, whose ruins are even

now a wreck of immense grandeur. **30-34.** **When Paul would have entered in** (with noble forgetfulness of self), **unto the people** (the *demos*, i. e. the people met in public assembly) **the disciples suffered him not.** The tense here used implies only that they were *using their efforts* to restrain him; which might have been unavailing but for what follows. **And certain of the chief of Asia:** *lit.* "And certain also of the Asiarchs." These were wealthy and distinguished citizens of the principal towns of the Asian province, chosen annually, and ten of whom were selected by the proconsul to preside over the games celebrated in the month of May (the same month which Romanism dedicates to *the Virgin*). It was an office of the highest honor, and greatly coveted. Certain of these, it seems, were favorably inclined to the Gospel, at least were Paul's "friends," and knowing the passions of the Athenian mob, excited during the festivals, "sent (a message) to him desiring him not to adventure himself into the theatre." **They drew Alexander out of the multitude, the Jews putting him forward** — rather, "some of the multitude urged forward Alexander, the Jews thrusting him forward." As the blame of such a tumult would naturally be thrown upon the Jews, who were regarded by the Romans as the authors of all religious disturbances, they seem to have put forward this man to clear them of all responsibility for the riot. (*Bengel's* conjecture, that this was Alexander the coppersmith, 2 Tit. 4: 14, has little to support it.) **Beckoned with the hand:** cf. ch. 13: 16; 21: 40. **Would have made his defence** — "offered to speak in defence." **But when they knew he was a Jew, all with one voice, for the space of two hours, cried out, Great is Diana,** etc. The very appearance of a Jew had the opposite effect to that intended. To prevent him obtaining a hearing, they drowned his voice in one tumultuous shout in honor of their goddess, which rose to such frantic enthusiasm as took two hours to exhaust itself. **35-41. When the town-clerk** — keeper of the public archives, and a magistrate of great authority. **Had appeased** ("calmed") **the people** ("the multitude") — which the very presence of such an officer would go far to do. **He said . . . what man . . . knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana** — *lit.* "the *neocoros* or warden." The word means "temple-sweeper;" then, "temple-guardian." Thirteen cities of Asia had an interest in the temple, but Ephesus was honored with the charge of it. (Various cities have claimed this title with reference to *the Virgin*, or certain saints.) **And of the image which fell down from Jupiter** — "from the sky" or "from heaven." See on v. 27. "With this we may compare various legends concerning images and pictures in the Romish

church, such as the traditional likenesses of Christ, which were said to be 'not made with hands.'"
Seeing that these things cannot be spoken against, etc. Like a true legal man, he urges that such was notoriously the constitution and fixed character of the city, with which its very existence was all but bound up. Did they suppose that all this was going to be overturned by a set of itinerant orators? Ridiculous. What did they mean, then, by raising such a stir? **For ye have brought hither these men, which are neither robbers of churches** — "temple-plunderers," or sacrilegious persons. **Nor blasphemers of your goddess.** This is a remarkable testimony, showing that the apostle had, in preaching against idolatry, studiously avoided (as at Athens) insulting the feelings of those whom he addressed; — a lesson this to the missionaries and ministers in general. **If Demetrius . . . have a matter** (of complaint) **against any man, the law is open** — rather, "the assizes (or court-days) are being held." **And there are deputies** — *lit.* "proconsuls" (see on ch. 13: 7), i. e. probably the proconsul and his council, as a court of appeal. **If ye inquire** — "have any question." **Concerning other matters** — of a public nature. **For we** (the public authorities) **are in danger of being called in question** — by our superiors.

CH. XX. — This section of the apostle's life, though peculiarly rich in matter, is related with great brevity in the history. Its details must be culled from his own Epistles. **1, 2. Departed** — after Pentecost, 1 Co. 16: 8. **To go into Macedonia** — in pursuance of the *first* part of his plan, ch. 19: 21. From his Epistles we learn (1) that, as might have been expected from its position on the coast, he revisited Troas, 2 Co. 2: 12. (See on ch. 16: 8.) (2) That while on his former visit he appears to have done no missionary work there, he now went expressly "to preach Christ's Gospel," and found "a door opened unto him of the Lord," which he entered so effectually as to lay the foundation of a church there. vs. 6, 7, below. (3) That he would have remained longer there but for his uneasiness at the non-arrival of Titus, whom he had despatched to Corinth to finish the collection for the poor saints at Jerusalem (1 Co. 16: 1, 2; 2 Co. 8: 6), but still more, that he might bring him word what effect his first Epistle to that church had produced. (He had probably arranged that they should meet at Troas.) (4) That in this state of mind, afraid of something wrong, he "took leave" of the brethren at Troas and went from thence into Macedonia. It was, no doubt, the city of **PHILIPPI** that he came to (landing at Nicopolis, its seaport, see on ch. 16: 11, 12), as appears by comparing 2 Co. 11: 9 with Ph. 4: 15.

THE LESSON TAUGHT.

Central Thought: The Foolishness of Unbelievers.

1. To recall the lesson for April 13, about Paul being in Ephesus.

Ask the children how many of them have ever seen bonfires in the street. Let them tell what they saw put into them. Remind them of the bonfire at Ephesus, which they have already learned about. Question them in such a way as to bring out the facts concerning it, — that it was made of bad books; that the people burned the books because they had heard Paul read from the Bible, and had learned to despise their bad books; that about eight thousand dollars' worth were burned.

Ask the children if they would like to know something more about the people in Ephesus. Tell them that they are to hear more about them in their lesson to-day.

2. To teach that the mob at Ephesus was the result of idol-worshipping.

Show the children this picture of Diana, or if possible copy it in enlarged form on the blackboard. Tell them something about Diana and the temple. Diana was carved in wood, and was not beautiful, but one of the grandest temples in the world was built to keep her in. It was made of purest white marble, gold, and precious stones, and adorned with costly statues and paintings.

Tell the children that the people of Ephesus worshipped this ugly statue of Diana instead of the true God. Tell them that the rich people had in their homes, or carried about them, small images of Diana, carved in silver or in gold, while the poorer people had wooden or bronze images of her. Tell of certain men whose whole business it was to make and sell the images. Speak particularly of Demetrius. Lead the children to imagine what Paul told the people of Ephesus about worshipping Diana. Read the following passages of Scripture, as those probably read by Paul, to them: Ex. 20:3-5, Ps. 115:2-7. Tell the children that for two years Paul lived in Ephesus, and taught the people about the true God, and lead them to conjecture the result, — that many people gave up the worship of Diana, therefore fewer images were sold, and thus the business of the image-makers was spoiled.

Let the teacher now graphically describe the mob, incited by the angry



image-makers, which gathered in the theatre, — which was a large room, without a roof or ceiling, cut in the side of the mountain, large enough to seat fifty thousand people.

3. To impress the children with the foolishness of idolatry and infidelity.

Again direct the attention of the children to the picture of Diana, and tell them the following story: A little girl whose mamma had been showing her a picture of an idol, and telling her about people worshipping it, asked, "They don't have any sun, and moon, and stars over there, do they?" "Oh, yes," replied the mother. "Then," said the little girl, "I should think they would know that it would take a better god than that to make the moon and stars." Let the teacher repeat these two lines from the Missionary Hymn: —

"The heathen in his blindness
Bows down to wood and stone."

Tell the children that the heathen are not blind in their eyes, but in their thoughts, and so they "imagined a vain thing," which is the same as thinking that foolish gods made of wood and stone can do anything. Prepare the children to meet modern infidelity by telling them that some people in our country think that this beautiful world was made without God, and that even we were made by changes in animals. In this connection teach the Golden Text.

SYMBOL GIFT. A picture of Diana, with the words of the Golden Text on the same card.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS. — May 19, 1780, was the famous "Dark Day" in New England, when many thought the end of the world had come. See Whittier's poem of Abraham Davenport. No dark day could drive Paul from the post of duty. — Subject of children's prayer-meeting: "Stand up for Jesus." — Songs: "All our little Heartaches" (Little Pilgrim Songs); "The way is dark, my Father"; "Master, the tempest is raging"; "Never be afraid to speak for Jesus" (Songs for Little Folks). — Illustrations: Idols, or pictures of idols. A June-bug might be shown, as like the scarabæus which the Egyptians worshipped, images of which they wore as charms and necklaces. — The secret of Paul's peace of mind in trouble might be illustrated from p. 282 of "Plain Uses of the Blackboard." Or take two vials of water, one clear, the other muddy. When settled, both will look equally clear, but one of them when shaken up is "riled." The other illustrates the text, "Great peace have they that love Thy law, and nothing shall offend them." — Next Thursday, 22d, is the anniversary of the Ascension, which might be appropriately observed by a special prayer-meeting.

MAY 25.]

LESSON VIII.

[2D QUARTER.]

SUBJECT: LIBERAL GIVING.—2 COR. 9: 1-15.

1. For as touching the ministering to the saints, it is superfluous for me to write to you :

2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready :

4. Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness.

6. But this *I say*, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

7. Every man according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity : for God loveth a cheerful giver.

8. And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may abound to every good work :

9. (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth forever.

10. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness :)

11. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* :

REVISED VERSION.

For as touching the ministering to the saints, it is superfluous for me to write to you : for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past ; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect ; that, even as I said, ye may be prepared : lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

But this *I say*, He that soweth sparingly shall reap also sparingly ; and he that soweth bountifully shall reap also bountifully. *Let each man do* according as he hath purposed in his heart ; not grudgingly, or of necessity : for God loveth a cheerful giver. And God is able to make all grace abound unto you ; that ye, having always all sufficiency in everything, may abound unto every good work : as it is written,

He hath scattered abroad, he hath given to the poor ; His righteousness abideth forever. And he that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness : ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God ; seeing that through the proving of *you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of

14. And by their prayer for you, which long ago you for the exceeding grace of God in you.
15. Thanks *be* unto God for his unspeakable gift.

your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

Golden Text. — God loveth a cheerful giver. — 2 COR. 9 : 7.

COMPREHENSIVE COMMENTARY.

REASONS FOR HIS SENDING TITUS. THE GREATER THEIR BOUNTIFULNESS, THE MORE SHALL BE THE RETURN OF BLESSING TO THEM, AND THANKSGIVING TO GOD. **1. For** — connected with ch. 8 : 16 : "Show love to the messengers of the churches; for as concerns the ministration for the saints, it is superfluous for me to write to you who are so forward already." **Write** — emphatical. It is superfluous to write, for you will have witnesses present. **2. Ready a year ago** — to send off the money, owing to the apostle's former exhortation (1 Co. 16 : 1, 2). **Your zeal** — *Gr.*, "the zeal from you," *i. e.* on your part; propagated from you to others. **Provoked** — *i. e.* stimulated. **Very many** — *Gr.*, "the greater number," *viz.*, of the Macedonians. **3. Have I sent** — we should say, "I send"; whereas the ancients put it in the past, the time which it would be by the time that the letter arrived. **The brethren** — (ch. 8 : 18, 22) — Titus and the two others. **Should be in vain in this behalf** — "should be proved futile in this particular," however true in general (ch 7 : 4). A tacit compliment softening the sharp monition. **As I said** — as I was saying (*v. 2*). **4. If they of Macedonia** — rather as *Gr.*, "if Macedonians." **Unprepared** — with your collection; see *v. 2*, "ready," *Gr.*, "prepared." **We, not to say ye** — *Ye* would naturally feel more ashamed for yourselves, than we (who boasted of you) would for you. **Confident boasting** — The oldest MSS. read simply "confidence," *viz.*, in your liberality. **5. That they would go before** — *transl.*, "that they should," etc. **Whereof ye had notice before** — rather, "promised before"; "long announced by me to the Macedonians" (*v. 2*). "Your promised bounty." **Not as of covetousness** — *transl.*, "not as a matter of covetousness," which it would be if you gave niggardly. **6. I say** — ELLICOTT, etc., supply the ellipsis thus: "But remember this." **Bountifully** — *lit.* "with," or "in blessings." The word itself implies a *beneficent spirit in the giver* (cf. *v. 7*, end), and the *plural* implies the *abundance* and liberality of the gifts. "The reaping shall correspond to the proportions and spirit of the sowing." Cf. Eze. 34 : 26, "Showers of blessing." **7. According as he purposeth in his heart** — Let the full consent of the free will go with the gift. Opposed to "of necessity," as "grudgingly" is opposed to "a cheerful giver" (Pr. 22 : 9; 11 : 25; Is. 32 : 8). **8. All grace**

— even in external goods, and even while ye bestow on others. **That** — "in order that." God's gifts are bestowed on us, not that we may have them to ourselves, but that we may the more "abound in good works" to others. **Sufficiency** — so as not to need the help of others, having yourselves from God "bread for your food" (*v. 10*). **In all things** — *Greek*, "in everything." **Every good work** — of charity to others, which will be "your seed sown" (*v. 10*). **9. As it is written** — realizing the highly-blessed character portrayed in Ps. 112 : 9. **He** — the "good man" (Ps. 112 : 5). **Dispersed** — as seed sown with full and open hand, without anxious thought in what direction each grain may fall. It is implied also that he *has* always what he may disperse. So in Ps. 112 : 9. **The poor** — The *Greek* word is here only found in New Testament, "one in straitened circumstances, who earns his bread by labor." The word usually employed means "one so poor as to live by begging." **His righteousness** — Here "beneficence;" the evidence of his being *righteous* before God and man. Cf. Deu. 24 : 13; Mat. 6 : 1, "alms"; *Greek*, "righteousness." **Remaineth** — unexhausted and unailing. **10. Translate** as in Is. 55 : 10, "He that ministereth (suppleth) seed to the sower and bread for food" (*lit.* "bread for eating"). **Minister** — rather future, as the oldest MSS., "*Shall* minister (supply) and multiply." **Your seed** — your means for liberality. **The fruits of your righteousness** — the heavenly rewards for your Christian charity (Mat. 10 : 42). Righteousness shall be itself the reward, even as it is the thing rewarded (Ho. 10 : 12; Mat. 5 : 6; 6 : 33). **11. Cf. v. 8. Bountifulness** — *Greek*, "single-minded liberality." **Translated** "simplicity," Ro. 12 : 8. **Causeth through us** — *lit.* "worketh through us;" *i. e.* through our instrumentality as the distributors. **Thanksgiving** — on the part of the recipients. **12. Greek**, "The ministration of this public service (on your part) is not only still further supplying the wants of the saints (besides the supplies from other quarters), but it is abounding also (*viz.*, in respect to relieving the necessities of others in poverty) through many thanksgivings to God." **13. By** — through occasion of. **Experiment** — *translate*, "the experience." Or, "the experimental proof" of your Christian character, afforded by this "ministration." **They** — the recipients. **For your professed subjection** — *Greek*, "for the subjection of your profession";

i. e. your subjection in accordance with your profession, in relation to the gospel. Ye yield yourselves in willing subjection to the gospel precepts, evinced in acts, as well as in profession. **Your liberal distribution**—*Greek*, “the liberality of your contribution in relation to them,” etc. 14. *Translate*, “Themselves also with prayer for you, longing after you on account of the exceeding grace of God (resting) upon you.” *English Ver-*

sion is, however, good sense: They glorify God (v. 13) by the experimental proof, etc., “and by their prayer for you.” But the *Greek* favors the former. **15. His unspeakable gift**—the gift of His own Son, which includes all other inferior gifts (ch. 8: 9; Ro. 8: 32). If we have received from God “His unspeakable gift,” what great thing is it, if we give a few perishing gifts for His sake?

THE LESSON TAUGHT.

Central Thought: Christian Benevolence.

1. To make the children think about dividing what they have with others.

Let the teacher hold up a stick of candy, and ask if a stingy child should have it to divide with another, how much he would keep for himself. Some will probably answer that he would keep it all, others may say that he would give away only a very small part.

Ask the children to tell of something that it was pretty hard for them to divide with somebody else, and thus make them see the selfishness in their own hearts. Tell the following story: Annie B. learned a verse from the Bible to recite at the breakfast-table every morning. Then her mother would say, “Now make the text work to-day.” One morning Annie’s verse was “With what measure ye mete, it shall be measured to you again.” I will explain the verse to you by saying that it meant almost the same as the Golden Rule, “Do unto others as you would have them do unto you.” That day Annie had six sheets of gold-paper given to her. She had been wanting them for a long time. There were other little girls in the house who had wanted gold-paper too. Annie thought of them, and she thought of her text. As she sat on the floor, very still, her mother asked, “What is the matter?” “That’s a hard one,” she answered, — “that text. Do you think, mamma, that I ought to give any of my paper to the little girls in the other part of the house?” “You must settle that with God,” replied her mother. Annie sat thinking awhile, and then suddenly jumped up, and ran toward the door. “Where are you going?” asked her mother. “Don’t stop me! Don’t stop me!” she cried, as she disappeared with four of the sheets of paper. Soon she came back without the paper, and told her mamma that she had given the paper to the little girls, and was so happy about it. She had made the text work.

2. To teach that it has always been the duty of those who love God to divide what they have with the Church.

Hold up a contribution-box, and ask the children if they know what it is. Tell them that in some form or other the contribution-box has always been used in churches. Relate briefly, but pointedly, the incident recorded in 2 Ch. 24:8-14, wherein it is stated that "all the people rejoiced" to bring their money for repairing the house of God, and that so much was brought, day by day, that the gold and silver had to be carried away in large bags each evening. Hold up a letter to remind the children that Paul wrote a letter to the Christians at Corinth. Tell them that Paul wrote a second letter, and in it put much about giving money to the Church. Get the children to tell what they think is done with the money that is put into the Church and Sunday-school collections. Then inform them about the benevolences which are regularly sustained by their contributions and those of their parents.

3. To teach in what spirit and with what motives money should be given to the Church.

Again remind the children of the second letter which Paul wrote to the Christians at Corinth, and tell the children that he gave the following reasons why they should contribute to the Church: first, to be an example to others; second, to reap joy, for giving to others always brings gladness; third, to help themselves gives us goodness and righteousness through self-denial; fourth, to cause the minister (Paul) to thank God for their liberality, instead of being ashamed of their meanness.

Impress the children with the thought that they should give to the church, and should be actuated by the same motives which Paul sets forth in his letter. Tell the children that in some parts of China it is the custom at a stated time for a worshipping assembly to drop small coins on the stone floor, and accompany this jingling sound with glad songs. In this connection draw on the blackboard a circle with yellow crayon to represent a gold piece, and print in it the words of the Golden Text. Ask them how many of them will try to "make this text work."

SYMBOL GIFT. A cardboard representation of a coin, with the words of the Golden Text on it.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs: "Give, said the little stream," and "Give to the poor, O ye children" (Songs for Little Folks).—"Plain Uses of the Blackboard": pp. 176, 219, 318.

[JUNE 1.]

LESSON IX.

[2D QUARTER.]

SUBJECT: CHRISTIAN LIBERTY.—GA. 4:1-16.

1. Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2. But is under tutors and governors until the time appointed of the father.

3. Even so we, when we were children, were in bondage under the elements of the world:

4. But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10. Ye observe days, and months, and times, and years.

11. I am afraid of you, lest I have bestowed upon you labor in vain.

12. Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13. Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16. Am I therefore become your enemy, because I tell you the truth?

REVISED VERSION.

But I say that so long as the heir is a child, he differeth nothing from a bond servant, though he is lord of all; but is under-guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bond servant, but a son; and if a son, then an heir through God.

Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

I beseech you, brethren, become as I *am*, for I also *am* become as ye *are*. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, *even* as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, by telling you the truth?

Golden Text.—Stand fast therefore in the liberty wherewith Christ hath made us free.—GA. 5:1.

COMPREHENSIVE COMMENTARY.

1-7. The fact of God's sending His Son to redeem us who were under the law (*v.* 4), and sending the Spirit of His Son into our hearts (*v.* 6), confirms the conclusion (*ch.* 3: 29) that we are "heirs according to the promise." **The heir** (*ch.* 3: 29). It is not, as in earthly inheritances, the death of the father, but our Father's sovereign will simply that makes us heirs. **Child** — *Gr.*, "one under age." **Differeth nothing**, etc. — *i. e.* has no more freedom than a slave (so the *Gr.* for "servant" means). He is not at his own disposal. **Lord of all** — by title and virtual ownership (*cf.* 1 Co. 3: 21, 22). **2. Tutors and governors** — rather "guardians (of the person) and stewards" (of the property). Answering to "the law was our schoolmaster" or "tutor" (*ch.* 3: 24). **Until the time appointed of the Father** — in his eternal purposes (*Ep.* 1: 9-11). The *Gr.* is a legal term, expressing a time defined by law, or testamentary disposition. **3. We** — the Jews primarily, and inclusively the Gentiles also. For the "we" in *v.* 3 plainly refers to both Jew and Gentile believers. The Jews in their bondage to the law of Moses, as the representative people of the world, include all mankind virtually amenable to God's law (*Ro.* 2: 14, 15; *cf.* *ch.* 3: 13, 23, *Notes*). Even the Gentiles were under "bondage," and in a state of discipline suitable to nonage, till Christ came as the Emancipator. **Were in bondage** — as "servants" (*v.* 1). **Under the elements** — or "rudiments"; rudimentary religious teaching of a non-Christian character: *the elementary lessons of outward things* (*lit.* "of the [outward] world"); such as the legal ordinances mentioned, *v.* 10 (*Col.* 2: 8, 20). Our childhood's lessons. *Lit.* *The letters of the alphabet* (*Heb.* 5: 12). **4. The fulness of the time** — *viz.*, "the time appointed by the Father" (*v.* 2). *Cf.* *Note*, *Ep.* 1: 10; *Lu.* 1: 57; *Ac.* 2: 1; *Ex.* 5: 2. "The church has its own ages." God does nothing prematurely, but, foreseeing the end from the beginning, waits till all is ripe for the execution of His purpose. Had Christ come directly after the fall, the enormity and deadly fruits of sin would not have been realized fully by man, so as to feel his desperate state and need of a Savior. Sin was fully developed. Man's inability to save himself by obedience to the law, whether that of Moses, or that of conscience, was completely manifested; all the prophecies of various ages found their common centre in *this* particular time; and Providence, by various arrangements in the social and political, as well as the moral, world, had fully prepared the way for the coming Redeemer. God often permits physical evil long before he teaches the remedy. The small-pox for long had committed its ravages before inoculation, and then vaccination, was discovered. It was essential to the honor of God's law to permit evil long before He revealed the full remedy. *Cf.* "the set time" (*Ps.* 102: 13). **Was come** — *Gr.* "came."

Sent forth — *Gr.* "Sent forth out of heaven from Himself." The same verb is used of the Father's sending forth the Spirit (*v.* 6). So in *Ac.* 7: 12. *Cf.* with this verse, *J.* 8: 42; *Isa.* 48: 16 **His** — *Emphatical.* "*His own Son.*" Not by *adoption*, as we are (*v.* 5); nor merely His Son by the anointing of the Spirit which God sends into the heart (*v.* 6; *Jo.* 1: 18). **Made of a woman** — "made" is used as in 1 Co. 15: 45; "The first man, Adam, *was made* a living soul." *Gr.* "made to be (*born*) of a woman." The expression implies a special interposition of God in His birth as man, *viz.*, causing Him to be conceived by the Holy Ghost. **Made under the law** — "made" is to be under the law." Not merely as *GROTIUS* & *ALFORD* explain, "Born subject to the law as a Jew." But "made" by His Father's appointment, and His own free-will, "subject to the law," to keep it all, ceremonial and moral, perfectly for us, as the Representative Man, and to suffer and exhaust the full penalty of our whole race's violation of it. This constitutes the significance of His circumcision, His being presented in the temple (*Lu.* 2: 21, 22, 27; *cf.* *Mat.* 5: 17), and His baptism by John when He said (*Mat.* 3: 15), "Thus it becometh us to fulfil all righteousness." **5. To** — *Greek*, "That He might redeem." **Them . . . under the law** — Primarily the Jews; but as these were the representative people of the world, the *Gentiles*, too, are included in the redemption (*ch.* 3: 13). **Receive** — The *Greek* implies the *suitableness* of the thing as long ago predestined by God. "Receive as something *destined* or *due*" (*Lu.* 23: 41; 2 Jo. 8). Herein God makes of sons of men sons of God, inasmuch as God made of the Son of God the Son of man. **6. Because ye are sons**, etc. — the gift of the Spirit of prayer is the consequence of our adoption. The Gentile Galatians might think, as the Jews were under the law before their adoption, that so they, too, must first be under the law. St. Paul, by anticipation, meets this objection by saying, Ye ARE sons, therefore ye need not to be as children (*v.* 1) under the tutorship of the law, as being already in the free state of "sons" of God by faith in Christ (*ch.* 3: 26), no longer in your nonage (as "children," *v.* 1). The Spirit of God's only Begotten Son in your hearts, sent from, and leading you to cry to the Father, attests your sonship by adoption; for the Spirit is the "earnest of your inheritance" (*Ro.* 8: 15, 16; *Ep.* 1: 15). "It is because ye are sons that God sent forth" (the *Greek* requires this translation, not "hath sent forth") into OUR (so the oldest MSS. read for "your," in *English Version*) hearts the Spirit of His Son, crying, "Abba, Father" (*John* 1: 12). As in *v.* 5, he changed from "them," the third person, to "we," the first person, so here he changes from "ye," the second person, to "our," the first person: this he does to identify their case as Gentiles, with his own and that of his believing

fellow-countrymen, as Jews. In another point of view, though not the immediate one intended by the context, this verse expresses, "Because ye are sons (already in God's electing purpose of love), God sent forth the spirit of His Son into your hearts," etc.: God thus, by sending His Spirit in due time, actually conferring that sonship which He already regarded as a present reality ("are") because of His purpose, even before it was actually fulfilled. So Heb. 2: 13, where "the children" are spoken of as existing in His purpose, before their actual existence. **The Spirit of His Son**—By faith ye are one with the Son, so that what is His is yours; His Sonship insures your sonship; His Spirit insures for you a share in the same. "If any man have not the Spirit of Christ, he is none of His" (Ro. 8: 9). Moreover, as the Spirit of God proceeds from God the Father, so the Spirit of the Son proceeds from the Son; so that the Holy Ghost, as the creed saith, "proceedeth from the Father and the Son." The Father was not *begotten*: the Son is *begotten* of the Father; the Holy Ghost *proceeding* from the Father and the Son. **Crying**—Here the SPIRIT is regarded as the *agent* in praying, and the believer as *His organ*. In Ro. 8: 15, "The Spirit of adoption" is said to be that whereby we cry "Abba, Father": but in Ro. 8: 29, "The SPIRIT ITSELF maketh intercession for us with groanings which cannot be uttered." The believer's prayer is His prayer: hence arises its acceptability with God. **Abba, Father**—The Hebrew says, "Abba" (a Hebrew term), the Greek, "Father" "*Pater*," Greek term in the original), both united together in one Sonship and one cry of faith, "Abba, Father." So, "Even so ('*Nai*,' Greek) Amen" (Hebrew), both meaning the same (Rev. 1: 7). Christ's own former cry is the believer's cry, "Abba, Father" (Mar. 14: 36).

7. Wherefore—Conclusion inferred from vs. 4-6. **Thou**—Individualizing and applying the truth personally to each. Such an individual appropriation of this comforting truth God grants in answer to them who cry, "Abba, Father." **Heir of God through Christ**—The oldest MSS. read, "an heir through God." This combines, on behalf of man, the whole before-mentioned agency of THE TRINITY: the Father sent His Son and the Spirit; the Son has freed us from the law; the Spirit has completed our sonship. Thus the redeemed are heirs THROUGH the triune God, not through the law, nor through fleshly descent (ch. 3: 18, confirms this). **Heir**—Confirming ch. 3: 29; cf. Ro. 8: 17. 8-11. Appeal to them not to turn back from their privileges as free sons, to legal bondage again. **Then**—when ye were "servants" (v. 7). **Ye knew not God**—Not opposed to Ro. 1: 21. The heathen *originally knew* God, as Ro. 1: 21, states, but did not choose to retain God in their knowledge, and so corrupted the original truth. They *might* still have known Him, in a measure, from His works, but as a matter of fact they knew Him not, so far as His eternity. His power as

the Creator, and His holiness, are concerned. **Are no Gods**—*i. e.* have no existence, such as their worshippers attribute to them, in the nature of things, but only in the corrupt imaginations of their worshippers (*Notes*, 1 Co. 8: 4; 10: 19, 20; 2 Ch. 13: 9). Your "service" was a different bondage from that of the Jews, which was a true service. Yet theirs, like yours, was a burdensome yoke; how then is it ye wish to resume the yoke after that God has transferred both Jews and Gentiles to a free service? **9. Known God, or rather are known of God**—They did not first know and love God, but God first in His electing love, knew and loved them as His, and therefore attracted them to the saving knowledge of Him (Mat. 7: 23; 1 Co. 8: 3; 2 Ti. 2: 19; cf. Ex. 33: 12, 17; John, 15: 16; Phil. 3: 12). God's great grace in this made their fall from it the more heinous. **How**—expressing indignant wonder at such a thing being possible, and even actually occurring (ch. 1: 6). "How is it that ye turn back again?" etc. **Weak**—powerless to *justify*: in contrast to the justifying power of faith (ch. 3: 24; cf. Heb. 7: 18). **Beggarly**—contrasted with the *riches* of the inheritance of believers in Christ (Ep. 1: 18). The state of the "child" (v. 1) is weak, as not having attained manhood; "beggarly," as not having attained the inheritance. **Elements**—"rudiments." It is as if a schoolmaster should wish to go back to learning the A B C. **Again**—There are two Greek words in the original. "Ye desire again, *beginning afresh*, to be in bondage." Though the Galatians, as Gentiles had never been under the Mosaic yoke, yet they had been under "the elements of the world" (v. 3): the common designation for the Jewish and Gentile systems alike, in contrast to the gospel (however superior the Jewish was to the Gentile). Both systems consisted in outward worship, and cleaved to sensible forms. Both were in bondage to the *elements of sense*, as though these could give the justification and sanctification which the inner and spiritual power of God alone could bestow. **Ye desire**—or "will." *Will-worship* is not acceptable to God (Col. 2: 18, 23). 10. To regard the observance of certain days as in itself meritorious as a work, is alien to the free spirit of Christianity. This is not incompatible with observing the Sabbath of the Christian Lord's day as obligatory, though *not as a work* (which was the Jewish and Gentile error in their observance of days), but as a holy mean appointed by the Lord for attaining the great end,—holiness. The whole life alike belongs to the Lord in the gospel view, just as the whole world, and not the Jews only, belong to Him. But as in Paradise, so now one portion of time is needed wherein to draw off the soul more entirely from secular business to God (Col. 2: 16). "Sabbaths, new moons, and set feasts" (1 Ch. 23: 31; 2 Ch. 31: 3), answer to "days, months, times." "Months," however, may refer to the *first* and *seventh* months, which were sacred on account of the number of feasts in

them. **Times** — *Greek*, “seasons,” *viz.*, those of the three great feasts, the Passover, Pentecost, and Tabernacles. **Years** — The Sabbatical year was about the time of writing this epistle, A.D. 48. **11. Lest** — *Greek*, “lest haply.” My fear is not for my own sake, but for yours. **12. Be as I am** — “As I have in my life among you cast off Jewish habits, so do ye; for I am become as ye are,” *viz.*, in the non-observance of legal ordinances. “The fact of my laying them aside among Gentiles, shows that I regard them as *not at all contributing to justification or sanctification*. Do you regard them in the same light, and act accordingly.” His observing the law among the Jews was not inconsistent with this, for he did so only in order to win them, without compromising principle. On the other hand, the Galatian Gentiles, by adopting legal ordinances, showed that they regarded them as needful for salvation. This St. Paul combats. **Ye have not injured me at all** — *viz.*, at the period when I first preached the gospel among you, and when I made myself as you are, *viz.*, living as a Gentile, not as a Jew. *You at that time did me no wrong*: “ye did not despise my temptation in the flesh” (v. 14); nay, you “received me as an angel of God.” Then in v. 16, he asks, “Have I then, *since* that time, become your enemy by telling you the truth?” **13. How through infirmity** — rather, as *Greek*, “Ye know that *because* of an infirmity of my flesh I preached,” etc. He implies that bodily sickness, having detained him among them, contrary to his original intention, was the occasion of his preaching the gospel to them. **At the first** — *lit.* “at the former time”: implying that at the time of writing he had been *twice* in Galatia. See my *Introduction*; also v. 16, and ch. 5: 21, *Notes*. His sickness was probably the same as recurred more violently afterward, “the thorn in the flesh” (2 Co. 12: 7), which also was overruled to good (2 Co. 12: 9, 10), as the “infirmity of the flesh” here. **14. My temptation** — The oldest MSS. read, “your temptation.” My infirmity which was, or might have been, a “temptation,” or *trial*, to you, ye despised not, *i. e.* ye were not tempted by it to despise me and my message. Perhaps, however, it is better to punctuate and explain as LACHMANN, connecting it with v. 13, “And (ye know) your temptation (*i. e.* the temptation to

which we were exposed through the infirmity) which was in my flesh. Ye despised not (through *natural* pride), nor rejected (through *spiritual* pride), but received me,” etc. “Temptation does not mean here, as we now use the word, *tendency to an evil habit*, but *BODILY TRIAL*.” **As an angel of God** — as a heaven-inspired and sent messenger from God: *angel* means messenger (Mal. 2: 7). Cf. the phrase, 2 Sa. 19: 27, a Hebrew and oriental one for a person to be received with the highest respect (Zec. 12: 8). An angel is free from the *flesh, infirmity, and temptation*. **As Christ** — being Christ’s representative (Mat. 10: 40). Christ is Lord of the angels. **15. Where, etc.** — *Of what value* was your *congratulation* (so the *Greek* for “blessedness” expresses) of yourselves, on account of your having among you me the messenger of the gospel, considering how entirely you have veered about since? Once you counted yourselves *blessed* in being favored with my ministry. **Ye would have plucked out your own eyes** — one of the dearest members of the body — so highly did you value me: a proverbial phrase for the greatest self-sacrifice (Mat. 5: 29). CONYBEARE & HOWSON think that this particular form of proverb was used with reference to a weakness in St. Paul’s eyes, connected with a nervous frame, perhaps affected by the brightness of the vision described, Ac. 22: 11; 2 Co. 12: 1-7. “You would have torn out your own eyes to supply the lack of mine.” The divine power of Paul’s words and works, contrasting with the feebleness of his person (2 Co. 10: 10), powerfully at first impressed the Galatians, who had all the impulsiveness of the Celtic race from which they sprang. Subsequently they soon changed with the fickleness which is equally characteristic of Kelts. **16. Translate**, “Am I, *then*, become your enemy (an enemy in your eyes) *by telling* you the truth” (ch. 2: 5, 14)? He plainly did not incur their enmity at his *first* visit, and the words here imply that he had *since then*, and *before* his now writing, incurred it; so that the occasion of his *telling* them the unwelcome truth, must have been at his second visit (Ac. 18: 23; see my *Introduction*). The fool and sinner hate a reproof. The righteous love faithful reproof (Ps. 141: 5; Pr. 9: 8).

THE LESSON TAUGHT.

Central Thought: Christ-given Freedom in Right Doing.

I. To direct the attention of the children to thoughts of obedience.

What do you see, children? (Showing a hat and cane.) How many of you have ever seen a little boy wearing a hat like this, or carrying a gentleman’s cane? Why do little boys sometimes put on their father’s things?

So as to seem like men. All of the boys here who would like to be men *now* may raise their hands. All of the girls who would like to be women now may raise their hands. (All do.) I am wondering why little folks wish to be big. Can any of you tell me why? Because we want to do as we please. Now we have to mind our fathers and mothers at home, and our teachers at school. I wish you would tell me some of the things you would like to do which they say you must not do. "Our teachers say we must not whisper in school." "Our mothers make us go to school when we do not feel like it." "We cannot always go out to play when we would like to," etc., etc.

Do any of you know a reason why little children, instead of doing their own way, have to mind those who are older? "Because they will get punished if they don't." I know a better reason than that. It is because little children are not as wise as grown-up people. If they had their own way they would often get into trouble. The rules of the home and the school, which they have to mind, make them wise when they are grown. Men and women can be trusted to do their own way because they have thus become wise.

2. To teach that the love of Jesus in the heart enables people to obey God in all things.

I have had this little talk with you to-day to help you understand something which Paul wrote in a letter to the Christians at Galatia. Paul's other letters, about which we have been learning, were written to what people? Corinthians. Galatia was another city where Paul had been, and had preached about Jesus. He had been there twice, and had helped a good many people to become the friends of Jesus. Most of the Christians in Galatia had been Jews before they became Christians. Draw a picture of the two tables of the law, and ask, What am I showing to you now? The commandments. To what man did God give the commandments when he had written them? To Moses. Where was Moses when God gave them to him? On Mount Sinai. On what were the commandments written? On two tables of stone. How many commandments did God write? Ten. Now I am going to tell you something that I think you have never heard before. Beside the Ten Commandments which God wrote on the stones, He told six hundred and three other laws to Moses to teach to the people when he should go down from the mountain. Moses remembered them all, and wrote them down, and we have them now in this part of the Bible. (The Pentateuch.) The people whom Moses taught were the Jews. Why do you

think God had to give the Jews so many commandments? I will help you to answer this question by asking you why you need many rules made for you by your teacher and parents? Why do you? Because we are not wise enough to have our own way. Now, why do you think God had to make so many commandments for the Jews? Because they were not wise enough to do their own way. Yes, God had to give them commandments about how they should treat each other, and how they should treat each other's cattle and sheep, and about many other things, for they were as children to Him, although many of them were old men and women. They were children in understanding.

J E S U S.

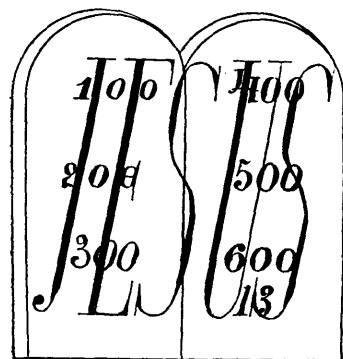
What name have I printed on the blackboard? All read it together. How wise the people had grown about what God wanted them to do when Jesus came from Heaven to live in this world. Jesus said, I will just give you two commandments, and if you will remember to obey them, you will do right without thinking about the many which were given to Moses. These were the two commandments which Jesus gave:—

“Love the Lord thy God with all thy heart.”

“Love thy neighbor as thyself.”

Do you know what the picture teaches us? No. It teaches us that if

we love Jesus we shall keep all of the six hundred and thirteen commandments, without ever knowing what they are, which God gave to the Jews. This is what Paul wrote to the Christians at Galatia, for they did not trust Jesus enough to think they would do right by His help alone. They thought that they must still keep on thinking about the six hundred and thirteen commandments which God had told Moses to teach them. Paul was not pleased to have the Christians at Galatia think so, because it made them forget to trust in Jesus as their



Savior, and think only of what they could do themselves to get to Heaven.

3. To teach that when God's will is our will, then we are His free children, and not servants of the Law.

You all told me a little while ago that you must do just as your fathers

and mothers tell you. Do you expect that they will need to tell you what to do when you are grown to be big? Is there not a grown woman in the kitchen who always does just as your mother tells her? Who is it? Does not the man who drives your father's horses, or makes his garden, do just what your father tells him to do? Why do they mind anybody after they have grown up? Because they are servants. What a difference there is between a grown-up servant and a grown-up son or daughter in the home? One, the servant, must always obey commands; the other, the son or the daughter, pleases the father and mother by doing his or her own way, because it is the way learned from the father and mother. The father, the mother, the son, and the daughter all have the same way. I think there must be many little children here to-day who would like to have their ways and Jesus' way just the same as long as they live. How many of you would like to have it so?

Do you know what this is? (The teacher draws a balloon on the black-board.) Would you like to have me tell you about some balloons that I saw go up once? I want to tell you about them, because I think the story will help you to understand the lesson for to-day. It was in the evening, and many balloons were being sent up by some people who were standing near a grove of trees. The wind was blowing a little, and most of the balloons were blown in among the trees. They tried their best to push up through the branches, but they had a hard time of it. Some of them seemed to get tired, and fall to the ground, or take fire and burn up. Others pushed their way up, and when they got above the trees they sailed along faster than I could run. They had no more trouble then. Shall I tell you what I thought about as I watched the balloons? I thought when the balloons were struggling in distress of people who are always saying to themselves and to others, "I must n't do this, or I can't do that, because I am a Christian." They are like the Christians at Galatia, who thought only about obeying God's laws. But the balloons that went sailing beautifully above the top of the trees made me think of Christians who say, I want always to please Jesus. He makes me free to do what is right. Yes, children, if we love Jesus as we should we shall keep His day holy; we shall never speak ugly words about Him; we shall honor our parents; we shall never steal, lie, or covet, etc.

SYMBOL GIFT. The commandments covered by the word "Jesus," and the Golden Text underneath.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs on the lesson: “Free from the law”; “The Gospel trumpet’s sounding.”—As an approach to the lesson, refer to the Decoration Day services just passed, and to Battle of Fair Oaks, twenty-two years ago yesterday, and to Battle of Bunker Hill, which also occurred in this month of June (17, 1775), and to Battle of Solferino, which secured independence of Greece (June 23, 1859), showing their relations to civil liberty as a prelude to religious liberty.—This is Whitsunday, the anniversary of Pentecost, of the coming of the Holy Spirit into the Church, by whom alone we get true liberty. He takes away the wish to do what we ought not, and so leaves us free to do what we like because God’s Spirit makes us love the right.—“Plain Uses of Black-board”: pp. 156, 275.

JUNE 8.]

LESSON X.

[2D QUARTER.]

SUBJECT: JUSTIFICATION BY FAITH. — ROM. 3: 19-31.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace through the redemption that is in Christ Jesus:

25. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27. Where *is* boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith.

28. Therefore we conclude that a man is justified by faith without the deeds of the law.

29. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30. Seeing *it is* one God, which shall justify the

REVISED VERSION.

Now we know that what things 19
soever the law saith, it speaketh to
them that are under the law; that
every mouth may be stopped, and
all the world may be brought under
the judgment of God: because by 20
the works of the law shall no flesh
be justified in his sight: for through
the law *cometh* the knowledge of sin.

But now apart from the law a 21
righteousness of God hath been
manifested, being witnessed by the
law and the prophets; even the 22
righteousness of God through faith
in Jesus Christ unto all them that
believe; for there is no distinction:
for all have sinned, and fall short of 23
the glory of God; being justified 24
freely by his grace through the re-
demption that is in Christ Jesus:
whom God set forth *to be* a propi- 25
tiation, through faith, in his blood,
to shew his righteousness, because
of the passing over of the sins done
aforetime, in the forbearance of
God; for the shewing, *I say*, of his 26
righteousness at this present season:
that he might himself be just, and the justifier of him that
hath faith in Jesus. Where then is 27
the glorying? It is excluded. By
what manner of law? of works?
Nay: but by a law of faith. We 28
reckon therefore that a man is justified
by faith apart from the works
of the law. Or is God *the God* of 29
Jews only? is he not *the God* of
Gentiles also? Yea, of Gentiles 30
also: if so be that God is one, and
he shall justify the circumcision

circumcision by faith, and uncircumcision through faith.

31. Do we then make void the law through faith? God forbid: yea, we establish the law.

Golden Text.—Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—ROM. 5: 1.

COMPREHENSIVE COMMENTARY.

19. Now we know that what the law (*i. e.* the Scriptures, considered as a law of duty) **saith, it saith to them that are under the law**—of course, therefore, to the Jews. **That every mouth** (opened in self-justification) **may be stopped, and all the world may become** (*i. e.* be seen to be, and own itself) **guilty** (and so condemned) **before God.** **20. Therefore by the deeds of** (obedience to) **the law there shall no flesh be justified**—*i. e.* be held and treated as righteous; as is plain from the whole scope and strain of the argument. **In his sight**—at His bar (Ps. 143: 2). **For by the law is the knowledge of sin.** See on ch. 4: 15; 7: 7; 1 Jo. 3: 4.—*Note:* How broad and deep does the apostle in this section lay the foundations of his great doctrine of justification by free grace—in the disorder of man's whole nature, the consequent universality of human guilt, the condemnation, by reason of the breach of divine law, of the whole world, and the impossibility of justification before God by obedience to that violated law! Only when these humiliating conclusions are accepted and felt are we in a condition to appreciate and embrace the grace of the Gospel, next to be opened up.

21-26. GOD'S JUSTIFYING RIGHTEOUSNESS, THROUGH FAITH IN JESUS CHRIST, ALIKE ADAPTED TO OUR NECESSITIES AND WORTHY OF HIMSELF. **21-23. But now the righteousness of God** (see on ch. 1: 17) **without the law**—*i. e.* a righteousness to which our obedience to the law contributes nothing whatever (v. 28; Gal. 2: 16). **Is manifested, being witnessed** (attested) **by the Law and the Prophets**—the Old Testament Scriptures. Thus this justifying righteousness, though *new*, as only now fully disclosed, is an *old* righteousness, as predicted and foreshadowed in the Old Testament. **By faith of** (*i. e.* in) **Jesus Christ unto all and upon all them that believe**—*i. e.*, perhaps, brought nigh "unto all" men the Gospel, and actually "upon all" believing men as theirs in possession; but most interpreters understand both statements of believers as only a more emphatic way of saying that all believers, without distinction or exception, are put in possession of this gratuitous justification, purely by faith in Jesus Christ. **For there is no difference; for all have sinned**—Though men differ greatly in the *nature* and *extent* of their sinfulness, there is absolutely no difference between the best and the worst of men, in the *fact*, that "all have sinned," and so underlie the wrath

by faith, and the uncircumcision through faith?

Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

of God. **And come short of the glory** (or "praise") **of God**—*i. e.* "have failed to earn his approbation" (cf. John 12: 43, *Greek*). So the best interpreters. **24. Justified freely** (without anything done on our part to deserve it) **by his grace** (His free love) **through the redemption that is in Jesus Christ**—a most important clause: teaching us that though justification is quite gratuitous, it is not a mere *fiat* of the divine will, but based on a "Redemption," *i. e.* "the payment of a Ransom," in Christ's death. That this is the sense of the word "redemption," when applied to Christ's death, will appear clear to any impartial student of the passages where it occurs. **25, 26. Whom God had set forth** [to be] **a propitiation** (or "propitiatory sacrifice") **through faith in his blood**—Some of the best interpreters, observing that "faith *upon*" is the usual phrase in Greek, not "faith *in*" Christ, would place a comma after "faith," and understand the words as if written thus: "to be a propitiation, in his blood, through faith." But "faith *in* Christ" is used in Ga. 3: 26, and Ep. 1: 15; and "faith in His blood" is the natural and appropriate meaning here. **To declare his righteousness for the remission**—rather, "pretermisison" or "passing by." **Of sins** ("the sins") **that are past**—not the sins committed by the believer before he embraces Christ, but the sins committed under the old economy, before Christ came to "put away sin by the sacrifice of Himself." **Through the forbearance of God**—God not *remitting* but only *forbearing* to punish them, or passing them by, until an adequate atonement for them should be made. In thus not imputing them, God *was* righteous, but He was not *seen* to be so; there was no "manifestation of His righteousness" in doing so under the ancient economy. But now that God can "set forth" Christ as a "propitiation for sin through faith in His blood," the righteousness of His procedure in passing by the sins of believers before, and in now remitting them, is "manifested," declared, brought fully out to the view of the whole world. (Our translators have unfortunately missed this glorious truth, taking "the sins that are passed" to mean the past sins of believers—committed before faith—and rendering, by the word "remission," what means only a "passing by"; thus making it appear that "remission of sins" is "through the forbearance of God," which it certainly is not.) **To declare at this time** (now for the first time, under the Gospel) **his righteousness:**

that he might be just, and the justifier of him that believeth in Jesus — Glorious paradox! "Just in punishing," and "merciful in pardoning," men can understand; but "just in justifying the guilty," startles them. But the propitiation through faith in Christ's blood resolves the paradox and harmonizes the seemingly discordant elements. For in that "God has made Him to be sin for us who knew no sin," *justice* has full satisfaction; and in that "we are made the righteousness of God in Him," *mercy* has her heart's delight! — *Note*: (1) One way of a sinner's justification is taught in the Old Testament and in the New alike: only more dimly during the twilight of Revelation; in unclouded light under its perfect day (v. 21). (2) As there is no difference in the *need*, so is there none in the *liberty to appropriate* the provided salvation. The best need to be saved by faith in Jesus Christ; and the worst only need that. On this common ground all saved sinners meet here, and will stand forever (vs. 22–24). (3) It is on the atoning blood of Christ, as the one propitiatory sacrifice which God hath set forth to the eye of the guilty, that the faith of the convinced and trembling sinner fastens for deliverance from wrath. Though he knows that he is "justified freely by God's grace," it is only because it is "through the redemption that is in Christ Jesus" that he is able to find peace and rest even in this (v. 25). (4) The strictly accurate view of believers under the Old Testament, is not that of a company of *pardoned* men, but of men whose sins, put up with and passed by in the meantime, awaited a *future expiation* in the fulness of time (vs. 25, 26; see on Lu. 9: 31; and on Heb. 9: 15; and 11: 39, 40).

27–31. INFERENCES FROM THE FOREGOING DOCTRINES, AND AN OBJECTION ANSWERED. Inference first: *Boasting is excluded by this, and no other way of justification.* 27, 28. **Where is boasting then? . . . excluded. By what law?** (on what principle or scheme?) **of works? Nay; but by the law of faith. Therefore we conclude,** etc. — It is the unavoidable tendency of dependence upon our own works, less or more, for acceptance with God, to beget a spirit of "boasting." But that God should encourage such a spirit in sinners, by any procedure of His, is incredible. This, therefore, stamps falsehood upon every form of "justification by works," whereas the doctrine that —

"Our faith receives a righteousness
That makes the sinner just" —

manifestly and entirely excludes "boasting"; and this is the best evidence of its truth. Inference second: *This and no other way of salvation is adapted alike to Jew and Gentile. Is he the God of the Jews only?* etc. — The way of

salvation must be one equally suited to the whole family of fallen man: but the doctrine of justification by faith is the only one that lays the basis of a Universal Religion; this, therefore, is another mark of its truth. [It is] **One God who shall justify.** (q. d. "has unchangeably fixed that he shall justify) **the circumcision by ("of") faith, and the uncircumcision through faith** — probably this is but a varied statement of the same truth for greater emphasis (see on v. 22); though *Bengel* thinks that the justification of the Jews, as the born heirs of the promise, may be here purposely said to be "of faith," while that of the Gentiles, previously "strangers to the covenants of promise," may be said to be "through faith," as thus admitted into a new family. *Objection:* **Do we then make void the law through faith?** — q. d. "Does this doctrine of justification by faith, then, dissolve the obligation of the law? If so, it cannot be of God. But away with such a thought, for it does just the reverse." **God forbid: yea, we establish the law.** It will be observed here that, important as was this objection, and opening up as it did so noble a field for the illustration of the peculiar glory of the gospel, the apostle does no more here than indignantly repel it, intending at a subsequent stage of his argument (ch. 6) to resume and discuss it at length. — *Note* (1) It is a fundamental requisite of all true religion that it tends to humble the sinner and exalt God; and every system which breeds self-righteousness, or cherishes boasting, bears falsehood on its face (vs. 27, 28). (2) The fitness of the Gospel to be a universal religion, beneath which the guilty of every name and degree are invited and warranted to take shelter and repose, is a glorious evidence of its truth (vs. 29, 30). (3) The glory of God's law, in its eternal and immutable obligations, is then only fully apprehended by the sinner, and then only is it enthroned in the depths of his soul, when, believing that "He was made sin for him who knew no sin, he sees himself "made the righteousness of God in Him." Thus do we not make void the law through faith: yea, we establish the law. (4) This chapter, and particularly the latter part of it, "is the proper seat of the Pauline doctrine of Justification, and the grand proof-passage of the Protestant doctrine of the Imputation of Christ's righteousness and of Justification not on account of *but* through faith alone." To make good this doctrine, and reseat it in the faith and affection of the Church, was worth all the bloody struggles that it cost our fathers, and it will be the wisdom and safety, the life and vigor of the churches, to "stand fast in this liberty wherewith Christ hath made them free, and not be again entangled" — in the very least degree — "with the yoke of bondage."

THE LESSON TAUGHT.

Central Thought : Salvation through Christ, and not by Works.

1. To inform the children that Paul wrote a letter to the Christians at Rome.

Show a letter to the children, and ask them if they have ever written a letter. Ask if they have ever written a letter to some one whom they have not seen. Let them tell how they came to write to a person with whom they were not acquainted. Tell them that Paul wrote a very long letter to the Christian people at Rome, whom he had never seen, and that their lesson to-day is about something which Paul wrote in that letter.

2. To teach that Paul, in his letter to the Romans, tried to make them trust in Jesus instead of themselves.

Remind the children of the letter which Paul wrote to the Christians at Galatia, and recall what was taught last Sunday about the anxiety of the Galatians to keep the Law instead of looking to Christ as their Savior. To reproduce the blackboard work made last Sunday will greatly aid in recalling the lesson.

Tell the children that the Christians at Rome were like those at Galatia, in thinking too much about the commandments, and too little about Jesus. *Tell the children that they, too, make this mistake when they think about getting to Heaven only by being good.* Lead them to wonder how Paul found out that the Christians at Rome were not thinking enough about Jesus as their Savior, and then tell them that some one who had been there, and had heard them talk, came where Paul was and told him about it. Give as a reason for their dulness of heart the fact that most of them had been Jews, and had been taught to keep the six hundred and thirteen commandments, and so they thought more about keeping those laws than about their sinfulness and trusting Jesus as their Savior. Tell the children that Paul's letter was written to the grown-up people, and so it would be hard for little children now to understand it. Let the teacher then produce a tiny letter, enclosed in a tiny envelope, and say that she has changed Paul's large words into little words that mean just the same, so that they can understand what Paul wrote. Then read the little letter. The following paraphrase has been arranged to use in such a manner : —

God has given you many laws, but you have not kept them. You have all done wrong. You all know this is so when you read what God would

have you do, and then think now little of it you have done. Because your hearts are so wicked that you cannot keep His laws. God has made another way for you to be made good. He has sent Jesus into this world to be punished for the wrong you have done, and now if you will take Him for your Savior we shall be forgiven for not keeping the commandments, and He will help you to please God in all your ways, which you could never do by yourselves.

The teacher must now use her judgment whether or not it is best to read also the exact words of Paul as given in Ro. 3: 19-31.

3. To teach that through Christ alone can sin be forgiven.

Hold up a hand-mirror. Ask the children how many of them have looked into such a glass, or any other kind of a glass, and have seen dirt on their faces. Ask them if they then took the glass to wash away the dirt. (The teacher suiting the action to the word.) They will reply that we cannot wash ourselves with a glass. That is only to show where the dirt is! Tell them that neither are God's commandments in the Bible to take the sin out of our hearts and lives. They are only to show us what sins we have, and then we must go to Jesus and ask him to wash them away for us. Hold up a black paper heart, and call it a picture of sin. Cover it with a real heart of the same size, and say that it is a picture of Jesus washing away our sin with his blood. Tell of a little boy who said, "God cannot see our sins through the blood of Jesus."

Cover both hearts with a white one, and say that it is a picture of a sinful heart all made pure by the blood of Jesus.

SYMBOL GIFT. Three hearts, — black, red, and white — with the Golden Text on the white one.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs: "My faith looks up to Thee" (H. B.); "I am trusting Thee, Lord Jesus"; "Lord, my trust I repose in Thee"; "Ah, my heart is heavy laden"; "Faith is a living power"; "Not all the blood of beasts."—Blackboard exercise: on justification by faith in "Through the Eye to the Heart," p. 186. — "Plain Uses of the Blackboard": p. 66, "Sin and Salvation."

JUNE 15.]

LESSON XI.

[2D QUARTER.

SUBJECT: THE BLESSEDNESS OF BELIEVERS.—ROM. 8 : 28-39.

28. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30. Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

31. What shall we then say to these things ? If God *be* for us, who *can be* against us ?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

33. Who shall lay anything to the charge of God's elect ? *It is* God that justifieth.

34. Who *is* he that condemneth ? *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36. As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

REVISED VERSION.

And we know that to them that 28
love God all things work together
for good, *even* to them that are
called according to *his* purpose.
For whom he foreknew, he also fore- 29
dained *to be* conformed to the
image of his Son, that he might be
the first-born among many brethren:
and whom he foreordained, them 30
he also called : and whom he called,
them he also justified : and whom
he justified, them he also glorified.

What then shall we say to these 31
things ? If God *is* for us, who *is*
against us ? He that spared not 32
his own Son, but delivered him up
for us all, how shall he not also
with him freely give us all things ?
Who shall lay anything to the 33
charge of God's elect ? It is God
that justifieth ; who is he that con- 34
demneth ? It is Christ Jesus that
died, yea rather, that was raised from
the dead, who is at the right hand
of God, who also maketh interces-
sion for us. Who shall separate us 35
from the love of Christ ? shall tribu-
lation, or anguish, or persecution,
or famine, or nakedness, or peril,
or sword ? Even as it is written, 36
For thy sake we are killed all the
day long ;

We were accounted as sheep for
the slaughter.

Nay, in all these things we are 37
more than conquerors through him
that loved us. For I am persuaded, 38
that neither death, nor life, nor
angels, nor principalities, nor
things present, nor things to come,
nor powers, nor height, nor depth, 39
nor any other creature, shall be
able to separate us from the love
of God, which is in Christ Jesus
our Lord.

Golden Text.—We know that all things work together for good to them that love God.—ROM. 8 : 28.

COMPREHENSIVE COMMENTARY.

28. **And**—or, “Moreover,” or “Now”; all things work together for good [even] to them noting a transition to a new particular. **We** who are the called (rather, “who are called”) **know**, etc.—The order in the original is more according to his (eternal) purpose.” Glorious striking: “We know that to them that love assurance! And this, it seems, was a “household God (cf. 1 Co. 2 : 9 ; Ep. 6 : 24 ; Ja. 1 : 12 ; 2, 5), word,” a “known” thing among believers. This

working of all things for good is done quite naturally to "them that love God"; because such souls, persuaded that He who gave His Son for them, cannot but mean them well in all His procedure, learn thus to take in good part whatever He sends them, however trying to flesh and blood: and to them who are the called, according to "His purpose," all things do in the same intelligible way, "work together for good"; for, even when "He hath His way in the whirlwind," they see "His chariot paved with love" (Can. 3: 10). And knowing that it is in pursuance of an eternal "purpose" of love that they have been "called into the fellowship of His Son Jesus Christ" (1 Co. 1: 9), they naturally say within themselves, "It cannot be that He of Whom, and through Whom, and to Whom are all things," should suffer that purpose to be thwarted by anything really adverse to us, or that He should not make all things, dark as well as light, crooked as well as straight, to co-operate to the furtherance and final completion of His high design. **29. For** (as touching this "calling according to his purpose"). **Whom he did foreknow he also did predestinate** (foreordain) — In what sense are we to take the word "foreknow" here? "Those who He foreknew would repent and believe," say *Pelagians* of every age and every hue. But this is to thrust into text what is contrary to the whole spirit, and even letter, of the apostle's teaching (see ch. 9: 11; 2 Ti. 1: 9). In ch. 11: 2, and Ps. 1, 6, God's "knowledge" of His people cannot be restricted to a mere foresight of future events, or acquaintance with what is passing here below. Does "whom He did foreknow," then, mean "whom He foreordained?" Scarcely, because both "foreknowledge" and "foreordination" are here mentioned, and the one as the *cause* of the other. It is difficult indeed for our limited minds to distinguish them as states of the Divine Mind towards men; especially since in Ac. 2: 23, "the counsel" is put *before* "the foreknowledge of God," while in 1 Pe. 1: 2, "election" is said to be "*according to the foreknowledge of God*." But probably God's foreknowledge of His own people means His *peculiar, gracious, complacency in them*, while His "predestinating" or "foreordaining" them signifies His fixed *purpose* flowing from this, to "save them and call them with an holy calling" (2 Ti. 1: 9). **To be conformed to the image of his Son**—i. e. to be his sons after the pattern, model, or image of His Sonship in our nature. **That he might be the first-born among many brethren**—"The First-born," the Son by nature; His "many brethren," sons by adoption: He, in the humanity of the Only-begotten of the Father, bearing our sins on the accursed tree; they in that of mere men ready to perish by reason of sin, but redeemed by His blood from condemnation and wrath, and transformed into His likeness: He "the First-born from the dead"; they "that sleep in Jesus," to be in due time "brought with Him": "The First-born," now "crowned with glory and honor"; His "many brethren,"

"when He shall appear, to be like Him, for they shall see Him as He is." **30. Moreover**—"And," or "Now"; explanatory of the foregoing verse—*g. d.* "In 'predestinating us to be conformed to the image of His Son' in final glory. He settled all the successive steps of it. Thus"—**Whom he did predestinate, them he also called**—The word "called" (as *Hodge* and others truly observe) is never in the Epistles of the New Testament applied to those who have only the *outward invitation* of the Gospel (as in Mat. 20: 16; 22: 14). It always means "*internally, effectually, savingly called*." It denotes the *first great step* in personal salvation, and answers to "conversions." Only the word *conversion* expresses the *change of character* which then takes place, whereas this "calling" expresses the *divine authorship* of the change and the *sovereign power* by which we are summoned, Matthew-like, Zaccheus-like, out of our old, wretched, perishing condition, into a new, safe, blessed life. **And whom he (thus) called, them he also justified** (brought into the definite state of reconciliation already so fully described); **and whom he justified, them he also glorified**—(brought to final glory, vs. 17, 18). Noble climax, and so rhythmically expressed! And all this is viewed as past; because starting from the past decree of "predestination to be conformed to the image of God's Son," of which the other steps are but the successive unfoldings—all is beheld as one entire, eternally completed salvation. **31. What shall we then say to these things?**—*g. d.* "We can no further go, think, wish." This whole passage, to v. 34, and even to the end of the chapter, strikes all thoughtful interpreters and readers, as transcending almost everything in language, while *Olshausen* notices the "profound and colossal" character of the thought. **If God [be] for us, who [can be] against us?**—If God be *resolved and engaged* to bring us through, all *our* enemies must be *His*; and "Who would set the briars and thorns against Him in battle? He would go through them. He would burn them together" (Is. 27: 4). What strong consolation is here! Nay, but the great Pledge of all has already been given; for, **32. He**—rather, "He surely." (It is a pity to lose the emphatic particle of the original.) **That spared not**—"withheld not," "kept not back." This expressive phrase, as well as the whole thought, is suggested by Gen. 22: 12, where *Jehovah's* touching commendation of Abraham's conduct regarding his son Isaac seems designed to furnish something like a glimpse into the spirit of His own act in *surrendering* His own Son. "Take now (said the Lord to Abraham) thy son, thine only, whom thou lovest, and . . . offer him for a burnt-offering" (Gen. 22: 2); and only when Abraham had all but performed that loftiest act of self-sacrifice, the Lord interposed, saying, "Now I know that thou fearest God, seeing thou HAST NOT WITHHELD THY SON, THINE ONLY SON, from me." In the light of this incident, then, and

of this language, our apostle can mean to convey nothing less than this, that in "not sparing His own Son, but delivering Him up," or surrendering Him, God exercised, in His *Paternal* character, a mysterious act of *Self-sacrifice*, which, though involving none of the *pain* and none of the *loss* which are inseparable from the very idea of self-sacrifice on our part, was not less real, but, on the contrary, as far transcended any such acts of ours as his nature is above the creature's. But this is inconceivable if Christ be not God's "own (or proper) Son," partaker of His very nature, as really as Isaac was of his father Abraham's. In that sense, certainly, the Jews charged our Lord with making Himself "equal with God" (see on John 5: 18), which He in reply forthwith proceeded, not to disown, but to illustrate and confirm. Understand Christ's Sonship thus, and the language of Scripture regarding it is intelligible and harmonious; but take it to be an *artificial* relationship, ascribed to him in virtue either of His miraculous birth, or His resurrection from the dead, or the grandeur of His works, or all of these together—and the passages which speak of it neither explain of themselves nor harmonize with each other. **Delivered him up**—not to *death* merely (as many take it), for that is too narrow an idea here but "surrendered Him" in the most comprehensive sense: cf. John 3: 16, "God so loved the world that He **GAVE** His only-begotten Son." **For us all**—*i. e.* for all believers alike; as nearly every good interpreter admits must be the meaning here. **How shall he not**—how can we conceive that He should not. **With him also**—rather, "also with Him." (The word "also" is often so placed in our version as to obscure the sense; see on Heb. 12: 1.) **Freely give us all things**?—all other gifts being not only immeasurably less than this Gift of gifts, but virtually included in it. **33, 34. Who shall lay anything to the charge of** (or, "bring any charge against") **God's elect**?—the first place in this Epistle where believers are styled "the elect." In what sense this is meant will appear in next chapter. **Yea rather, that is risen again**—to make good the purposes of His death. Here, as in some other cases, the apostle delightfully corrects himself (see Ga. 4: 9; and on ch. 1: 12); not meaning that the resurrection of Christ was of more saving value than His death, but that having "put away sin by the sacrifice of Himself"—which though precious to us was to Him of unmingled bitterness—it was incomparably more delightful to think that He was again *alive*, and living to see the efficacy of His death in our behalf. **Who is even ("also") at the right hand of God**—The right hand of the king was anciently the seat of honor (cf. 1 Sa. 20: 25; 1 Ki. 2: 19; Ps. 45: 9), and denoted participation in the royal power and glory (Mat. 20: 21). The classical writings contain similar allusions. Accordingly Christ's sitting at the right hand of God—predicted in Ps. 110: 1, and his-

torically referred to in Mar. 16: 19; Ac. 2: 33; 7: 56; Ep. 1: 20; Col. 3: 1; 1 Pe. 3: 22; Rev. 3: 21—signifies the *glory* of the exalted Son of man, and the *power* in the government of the world in which He participates. Hence it is called "sitting on the right hand of *power*" (Mat. 26: 64), and "sitting on the right hand of the *Majesty* on high" (Heb. 1: 3). **Who also maketh intercession for us**—using all His boundless *interest* with God in our behalf. This is the top of the climax. "His *Session* at God's right hand denotes His *power* to save us; His *Intercession*, His *will* to do it." But how are we to conceive of this Intercession? Not certainly as of one pleading "on bended knees and outstretched arms," to use the expressive language of *Calvin*. But yet, neither is it merely a figurative intimation that the power of Christ's redemption is continually operative, or merely to show the fervor or vehemence of His love for us. It cannot be taken to mean less than this, that the glorified Redeemer, conscious of His claims, expressly signifies *His will* that the efficacy of His death should be made good to the uttermost, and signifies it in some such royal style, as we find Him employing in that wonderful Intercessory Prayer which He spoke *as from within the veil* (see on John 17: 11, 12): "Father, I WILL that they also whom thou hast given me be with me where I am" (see on John 17: 24). But *in what form* this will is expressed is as undiscoverable as it is unimportant. **35, 36. Who shall separate us from the love of Christ?** This does not mean "our love to Christ," as if, Who shall hinder us from loving Christ? but "Christ's love to us," as is clear from the closing words of the chapter, which refer to the same subject. Nor would the other sense harmonize with the scope of the chapter, which is to exhibit the ample ground of the believer's confidence in Christ. "It is no ground of confidence to assert, or even to feel, that we will never forsake Christ; but it is the strongest ground of assurance to be convinced that His love will never change." **Shall tribulation . . . ?**—*q. d.* "None of these, nor all together, how terrible soever to the flesh, are tokens of God's wrath, or the least ground for doubt of his love." From whom could such a question come better than from one who had himself for Christ's sake endured so much? (See 2 Co. 11: 11-33; 1 Co. 4: 10-13.) The apostle says not (remarks *Calvin* nobly) "What," but "Who," just as if all creatures and all afflictions were so many gladiators taking arms against the Christians. As it is written, **For thy sake**, etc.—Ps. 24: 22—quoted as descriptive of what God's faithful people may expect from their enemies *at any period* when their hatred of righteousness is roused, and there is nothing to restrain it (see Ga. 4: 29). **37. Nay, in all these things we are more than conquerors, through him that loved us**—not "We are so far from being conquered by them, that they do us much good"; for though this be true, the

word means simply, "We are pre-eminently conquerors." See on ch. 5: 20. And so far are they from "separating us from Christ's love," that it is just "through Him that loved us" that we are victorious over them. **38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers**—whether good or bad. But as the bad are not called "angels," or "principalities," or "powers," save with some addition to show that such are meant (Mat. 25: 41; Col. 2: 15; Ep. 6: 12; 2 Pe. 2: 4—except perhaps 1 Co. 6: 3), probably the *good* are meant here, but merely as the same apostle *supposes* an angel from heaven to preach a false gospel. (So the best interpreters.) **Nor things present, nor things to come**—no condition of the present life and none of the unknown possibilities of the life to come. **Nor any other creature** (rather "created thing"—any other thing in the whole created universe of God) **shall be able to separate us, etc.**—All the terms here are to be taken in their most general sense, and need no closer definition. The indefinite expressions are meant to denote all that can be thought of, and are only a rhetorical paraphrase of the conception of *allness*. **From the love of God, which is in Jesus Christ our Lord**—Thus does this wonderful chapter, with which the argument of the Epistle properly closes, leave us who are "justified by faith," in the arms of everlasting Love, whence no hostile power or conceivable event can ever tear us. "Behold, what manner of love is this!" And "what manner of persons ought we to be," who are thus "blessed with all spiritual blessings in Christ"? *Note:* (1) There is a glorious consistency between the eternal purposes of God and the free agency of men, though the link of connection is beyond human, perhaps created, apprehension (v. 28). (2) How ennobling is the thought that the complicated movements of the divine government of the world are all arranged in express furtherance of the "good" of God's chosen (v. 28)! (3) To whatever conformity to the Son of God in dignity and glory, believers are or shall hereafter be raised, it will be the joy of every one of them, as it is most fitting, "that in all things He should have the pre-eminence" (Co. 1: 18) (v. 29). (4) "As there is a beautiful harmony and necessary connection between the several doctrines of grace, so must there be like harmony in the character of the Christian. He cannot experience the joy and confidence flowing from his election without the humility which the consideration of its being gratuitous must produce; nor can he have the peace of one who is justified without the holiness of one who is saved" (vs. 29, 30). (5) How-

ever difficult it may be for finite minds to comprehend the emotions of the Divine Mind, let us never for a moment doubt that in "not sparing His own Son, but delivering Him up for us all," God made a real sacrifice of all that was Dearest to his heart, and that in so doing He meant for ever to assure His people that all other things which they need—inasmuch as they are nothing to this stupendous gift, and, indeed, but the necessary sequel of it—will in due time be forthcoming (v. 32). (6) In return for such a sacrifice on God's part, what can be considered too great on ours? (7) If there could be any doubt as to the meaning of the all-important word "JUSTIFICATION" in this Epistle—whether, as the Church of Rome teaches, and many others affirm, it means "infusing righteousness into the unholy, so as to make them righteous"; or, according to Protestant teaching, "*absolving, acquitting, or pronouncing righteous the guilty*": v. 33 ought to set such doubt entirely at rest. For the apostle's question in this verse is, "Who shall bring a charge against God's elect"?—in other words, "who shall pronounce," or "hold them guilty"? seeing that "God justifies" them: showing, beyond all doubt, that to "justify" was intended to express precisely the opposite of "holding guilty"; and consequently (as Calvin triumphantly argues) that it means "to *absolve from the charge of guilt*." (8) If there could be any reasonable doubt in what light the death of Christ is to be regarded in this Epistle, v. 34 ought to set that doubt entirely at rest. For there the apostle's question is, Who shall "*condemn*" God's elect, since "Christ died" for them; showing beyond all doubt (as *Philippi* justly argues) that it was the *expiatory* character of that death which the apostle had in view. (9) What an affecting view of the love of Christ does it give to learn, that His greatest nearness to God and most powerful interest with Him—as "seated on His right hand"—is employed in behalf of His people here below (v. 34)! (10) "The whole universe, with all that it contains, so far as it is good, is the friend and ally of the Christian; and, so far as it is evil, is more than a conquered foe" (vs. 35-39). (11) Are we who "have tasted that the Lord is gracious," both "kept by the power of God through faith unto salvation" (1 Pe. 1: 5), and embraced in the arms of Invincible Love? Then surely, while "building ourselves up on our most holy faith," and "praying in the Holy Ghost," only the more should we feel constrained to "*keep ourselves in the love of God*, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20: 21).

THE LESSON TAUGHT.

Central Thought: Let not your Heart be troubled, ye believe.

1. To tell of the difficulties which Christian overcame at the gate of the Palace Beautiful.

Attract the attention of the children by showing them a lion's picture, and then tell them about Christian in "Pilgrim's Progress," who was warned about the two lions at the gate of the Palace Beautiful, but who nevertheless determined to go forward, and found at last that the lions were chained, and so could do him no harm. Rightly told, this story will be of thrilling interest to the children.

2. To teach that Christians will have trials, but God will help them to overcome them.

Tell the children that the Palace Beautiful is on the way to Heaven, and that Jesus is the gate-keeper, who is always watching for our coming, and that He is always praying that the lions by the way may do us no harm. Ask the children if they would like to know the names of some of the lions which trouble people who are trying to get to Heaven. Say that the first one is named *Tribulation*, — a large name, but it means the same as sorrows. A very large lion of tribulations came in Job's way, when his sons and daughters were all killed; when his sheep, camels, oxen, and asses were all stolen; and when his riches were all lost; and yet Job did not give up going to Heaven. God took care of Job, and in the end made him richer and happier than he had been before.

The second lion that will come to trouble all who are trying to get to Heaven is *Distress*, — bodily pain. Let the teacher say that many people have had this lion by their sides all of their lives, yet have gone on trying to be good Christians. Relate some incident of a patient, useful, life-long invalid.

Name the third lion, *Persecutions*. Tell the children that they may know he is around when boys and girls make fun of those who are trying to be Christians. Tell how the martyrs suffered from this lions, but died rejoicing, because they heard the voice of Jesus assuring them that their souls would be safe with Him, that the fires and beasts could destroy only their bodies.

Name the fourth lion, *Famine*. Tell the children that when the friends of Jesus are poor, and have not enough clothes to wear or food to eat, Satan tries to make them feel that God does not love them or care for them.

Draw a chain on the blackboard, and print under it that verse, "The Lord is my Shepherd, I shall not want." Ask the children to read it.

Name the fifth and sixth lions, *Peril and Sword*. Recall from some of the lessons for the past few months how Paul was met by these lions, and yet went on being a Christian himself, and trying to get others to be so too.

Tell the children that the last two verses of the lesson for to-day contain God's sure promise that nothing shall be able to keep the Christians from getting to Heaven. Let the teacher then read Ro. 8 : 38, 39.

3. To teach that God overrules all for good in the lives of Christians.

Hold up a watch to the view of the children. Open it so that they may see the "wheels go round." Lead them to say that the hands are made to move by the wheels going around. Look intently at the works of the watch, and say that the wheels do not all seem to be moving in the same way, some going this way (circling the hand to the left), and others going this way (circling the hand to the right), but nevertheless they all help to move the hands around. Compare with this the fact that things often seem to go wrong in the lives of those who are Christians, but in reality everything that happens is only working out good. In this connection teach the Golden Text.

SYMBOL GIFT. A picture of a watch-face with the words of the Golden Text on it.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS.—Songs: "God cares for every Little Child" (Little Pilgrim Songs); "If I come to Jesus, He will make me glad" (Songs for Little Folks); "He leadeth me"; "All the way my Savior leads me"; "The Lord's my shepherd"; "I know not what awaits me" (Last hymn to which P. P. Bliss set music before his sudden death. Found among his papers). — To-morrow, June 18, is the anniversary of Waterloo, when God defeated Napoleon to save Europe. Thursday (17) is the anniversary of Bunker Hill, when God aided our fathers. Thus God makes all things work together for good in the realm of history as well as of nature. Even the sultry heat of Summer works for good in ripening the fruit and grain for our food. — "Plain Uses of the Blackboard": pp. 75, 101, 316.

JUNE 22.]

LESSON XII.

[2D QUARTER.

SUBJECT: OBEDIENCE TO LAW. — ROM. 13 : 1-10.

1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

REVISED VERSION.

Let every soul be in subjection 1
to the higher powers: for there is
no power but of God: and the
powers that be are ordained of 2
God. Therefore he that resisteth
the power, withstandeth the ordin-
ance of God: and they that with-

3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10. Love worketh no ill to his neighbor; therefore love *is* the fulfilling of the law.

stand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For, for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; love therefore is the fulfilment of the law.

Golden Text. — Let every soul be subject unto the higher powers. — ROM. 13: 1.

COMPREHENSIVE COMMENTARY.

1, 2. Let every soul — every man of you. **Be subject unto the higher powers**, or, "submit himself to the authorities that are above him." **For there is no power** ("no authority") **but of God; the powers that be are** ("have been") **ordained of God. Whosoever therefore resisteth the power** — "So that he that setteth himself against the authority," **resisteth the ordinance of God: and they that resist shall receive to themselves damnation** — or "condemnation," according to the old sense of that word; that is, not from the magistrate, but from God, whose authority in the magistrate's is resisted. **3, 4. For rulers are not a terror to good works** — "to the good work," as the true reading appears to be. **But to the evil . . . he beareth not the sword in vain** — *i. e.* the symbol of the magistrate's authority to punish. **5. Wherefore ye must needs be subject, not only for wrath** — for fear of the magistrate's vengeance, **but also for conscience' sake** — from reverence for God's authority. It is of *Magistracy in general*, considered as a divine

ordinance, that this is spoken; and the statement applies equally to all forms of government, from an unchecked despotism — such as flourished when this was written, under the Emperor Nero — to a pure democracy. The inalienable right of all subjects to endeavor to alter or improve the form of government under which they live is left untouched here. But since Christians were constantly charged with turning the world upside down, and since there certainly were elements enough in Christianity of moral and social revolution to give plausibility to the charge, and tempt noble spirits crushed under misgovernment to take redress into their own hands, it was of special importance that the pacific, submissive, loyal spirit of those Christians who resided at the great seat of political power should furnish a visible refutation of this charge. **6, 7. For, for the cause pay ye** (rather, "ye pay") **tribute also:—*q. d.*** "This is the reason why ye pay the contributions requisite for maintaining the civil government." **For they are God's ministers, attending continually upon ("to") this very thing. Render therefore to all their dues** — From

magistrates the apostle now comes to other officials, and from them to men related to us by whatever tie. **Tribute**—land tax. **Custom**—mercantile tax. **Fear**—reverence for superiors. **Honor**—the respect due to persons of distinction. **8. Owe no man anything, but to love one another**—*q. d.* "Acquit yourself of all obligations except love, which is a debt that must remain ever due. **For he that loveth another hath fulfilled the law**—for the law itself is but love in manifold action, regarded as matter of duty. **9. For this**, etc.—better thus: "For the [commandments]. Thou shalt not kill. Thou shalt not commit adultery. Thou

shalt not steal. Thou shalt not covet, and whatever other commandment [there may be], it is summed up," etc. (The clause, "Thou shalt not bear false witness," is wanting in all the most ancient MSS.) The apostle refers here only to the second table of the law, as love to our neighbor is what he is treating of. **10. Love worketh no ill to his** (or, "one's") **neighbor: therefore**, etc.—As love, from its very nature, studies and delights to please its object, its very existence is an effectual security against our willfully injuring him. Next follow some general motives to the faithful discharge of all these duties.

THE LESSON TAUGHT.

Central Thought: Learning to obey God by obeying all in Authority over us.

1. To illustrate from military life the necessity of obedience.

Ask the children if they have ever seen soldiers marching. Ask why it is they step so regularly and all together. This will lead them to speak of the matter of drill. Let the teacher enlarge upon this, and speak of how squads are first drilled, then companies, then regiments, and finally brigades. Make the children realize that the grand review of the brigade depends upon the faithful drilling of the squads, and the obedience of each man to the orders given. Speak also of the grand review of a whole army, which sometimes takes place in the presence of the commander-in-chief.

2. By comparison with military life explain God's plan for teaching His followers to obey Him.

Tell the children that the largest army in the world is God's army. His title in the King of Kings. Tell them that God's captains over thousands are the ministers in the church, and that the "captains over hundreds and fifties" are the Sunday-school superintendents and teachers, and that those who drill the squads are the fathers and mothers in the homes. Show that it would be impossible for the soldiers to do well, and to appear well in the grand review who had not first been drilled in the squad and then in the company, because he would not know how to obey the orders about handling his gun or moving himself about. These things he must learn in the drilling by squads. Tell the children it is somewhat like this in God's great army, and so the orders have been put into the Bible, "Children obey your parents." "Honor the King." "Be subject unto the higher powers." The King of Kings desires that all who are in His army shall learn to obey Him by obeying first those who are not so great as Himself. Relate the story of the tribute money (recorded in Mar. 12: 14-17), to illustrate how Christ fulfilled the law of obedience.

Show a letter. Tell the children that Paul wanted to have the Christians at Rome learn God's laws of obedience, and so he wrote about it in his letter to them. Let the teacher now read some portions at least of the lesson of to-day, paraphrasing where it seems necessary to aid the understanding of the children.

Make a summary of the lesson by putting the following on the blackboard :

LAW OBEY YOUR PARENTS;
OBEY YOUR RULERS.
OBEY YOUR GOD .

3. To illustrate from nature obedience to the laws of God.

Let the teacher open the Bible and read with comments the first chapter of Genesis to show how day and night obey God in their coming; how the sea obeys Him by keeping in the place He has made for it; how the plants obey Him by always growing in the same way; how the moon and stars and sun obey Him by giving light; how the birds obey Him by every year laying eggs and hatching little ones, etc. As a conclusion to the lesson, call upon each child to promise to obey all who have the rule over them.

SYMBOL GIFT. A card containing the Golden Text and the blackboard exercise about Law.

(See lesson-picture in Review for June 29.)

ADDITIONAL HINTS. — Songs: "My heart has heard the Savior say" (Songs for Little Folks); "Lift up, lift up thy voice with singing"; "God bless our native land" (H. B.); "My native country, thee" (H. B.); "How gentle God's commands"! (H. B.). — On this day, June 22, in 1815, Napoleon abdicated: He had rebelled against God and humanity, and was no longer worthy of obedience. On June 23 (1859), another despotic authority was overthrown, that of Turkey over Greece, by the Battle of Solferino. — "Plain Uses of Blackboard": pp. 49, 65, 241, 249, 303, 312. — The near approach of the Fourth of July suggests the question about how far we are to obey bad laws and bad rulers, and calls up Peter's Declaration of Independence, "We ought to obey God rather than men"? When laws conflict we are to obey the highest authority.

[JUNE 29.]

QUARTERLY REVIEW.

[2D QUARTER.

TO BE CONDUCTED BY MEANS OF LETTERS.

The letter idea has been so prominent all through the quarter, and it is always so pleasing to children, that it is suggested that it now be used in the Review.

In arranging for it, the following matters will need to be considered :—

1. To secure as many small envelopes as there are children, one for each child. These should be numbered, for a reason which will appear presently.
2. Give to each child one of these envelopes on the Sunday preceding the review. Inside of each envelope put one question about the lessons. If the class is small, it will be necessary to give more than one envelope to each child. Request the children to write the answers to the questions, or get some one to write for them (if they cannot write), and bring them with them on Review Sunday.
3. Have a box of some kind provided for a post-office, into which the children shall drop their letters as they come into the class-room.
4. Have some one appointed who shall read the replies in the letters as they are called for by numbers. Some teacher may, however, find that it is possible for the children to read their own letters, which would certainly be interesting to all concerned. The post-office box would then not be needed.

QUESTIONS ON THE LESSONS.

(One to be put in each envelope.)

1. Who was the wife of Aquila? 2. What was the business of Aquila and Priscilla? 3. What work did Paul do when he lived with Aquila and Priscilla? 4. What great teacher, his name beginning with A, did Aquila and Priscilla go to hear? 5. Why were Aquila and Priscilla not pleased with the preaching of Apollos? 6. How did Aquila and Priscilla help Apollos to know about the Holy Spirit? 7. When Paul came to Ephesus, how many men, at one time, did Paul help to know about the Holy Spirit? 8. Can you print or write the Golden Text which begins, "And when Paul had laid his hands on them," etc. 9. Why was there a large bonfire made in the streets of Ephesus one day? 10. What had the bad books which were burned in Ephesus taught the people to do? 11. What caused the people in Ephesus to burn their bad books? 12. How many dollars' worth of books were burned at Ephesus? 13. What is the Golden Text about the burning of the books at Ephesus? 14. To what people living in Corinth did Paul write a long letter? 15. Why did Paul write much in his letter to the Christians at Corinth about Jesus dying on the cross? 16. How did preaching about Jesus on the cross seem to the Jews and to the Greeks? 17. What kind of meat did Paul write to the Christians at Corinth they had better not eat? 18. There was really no harm in the Christians at Corinth eating meat which had been offered to idols. Why then did Paul

write to them they had better not do it? 19. What was the Golden Text about not eating idol-meat? 20. Why did Paul write to the Christians at Corinth about loving one another? 21. If we have love or charity in our hearts, which of God's commandments will we be helped to keep? 22. What is the Golden Text about love helping us to keep God's laws? 23. Why were the Christians at Corinth afraid to die? 24. What did Paul write to the Christians at Corinth to make them not afraid to die? 25. What promise have we that we shall all rise from our graves? 26. What was the name of the great idol in Ephesus? 27. Was there more than one statue of Diana in Ephesus? 28. Why did the idol-makers of Ephesus grow very angry? 29. What did the angry idol-makers of Ephesus do? 30. What is the rest of the Golden Text which begins, "Why do the heathen rage"? etc. 31. What kind of a giver does God love? 32. What reason did Paul give to the Christians at Corinth for giving money to God's church? 33. Why do little children need many rules about behavior? 34. How many rules did God give to the Jews? 35. Paul wrote to the Christians at Galatia about some one who would make them able to obey all of God's laws. Who was it? 36. What is the Golden Text about Jesus giving us liberty in doing what is right? 37. To what people whom he had never seen did Paul write a letter? 38. Of whom did the Christians at Rome think too little? 39. How were they trying to get to Heaven? 40. How can we have peace with God, and get to Heaven at last? 41. Do Christian people ever have troubles? 42. What troubles, like lions, may meet the Christian on his way to Heaven? 43. Paul wrote to the Christians at Rome about their troubles. Who did he write would surely be with them in all their sorrows? 44. What does the Golden Text say about "good" coming out of a Christian's trouble? 45. Did Paul write to the Christians at Rome that they need not mind the king and the rulers? 46. What is the Golden Text about obeying rules? 47. How can little children learn to obey their Heavenly Father? 48. Why does God want everybody to obey their rulers? 49. How do the sun, moon, and stars, day and night, plants and birds teach us to obey God?

ADDITIONAL HINTS. — The nearness of the Fourth of July suggests a military review, and also the fact that on this very day (in 1778) the battle of Monmouth occurred. We have just had a quarter's lessons on moral warfare and victory: (1) Marching orders obeyed. (2) Conquests. (3) The watchword. (4) Soldiers' sacrifices. (5) A true soldier described. (6) A victory. (7) A skirmish. (8) The soldier's generosity. (9) Liberty secured. (10) Court-martialled, but acquitted. (11) Peace. (12) Law and Order. (13) The grand review. — "Plain Uses of the Blackboard": pp. 50, 54, 212, 225; "Through the Eye to the Heart," p. 68. — Subject for children's prayer-meeting: What have I done for Jesus this quarter?

A Pictorial Review.

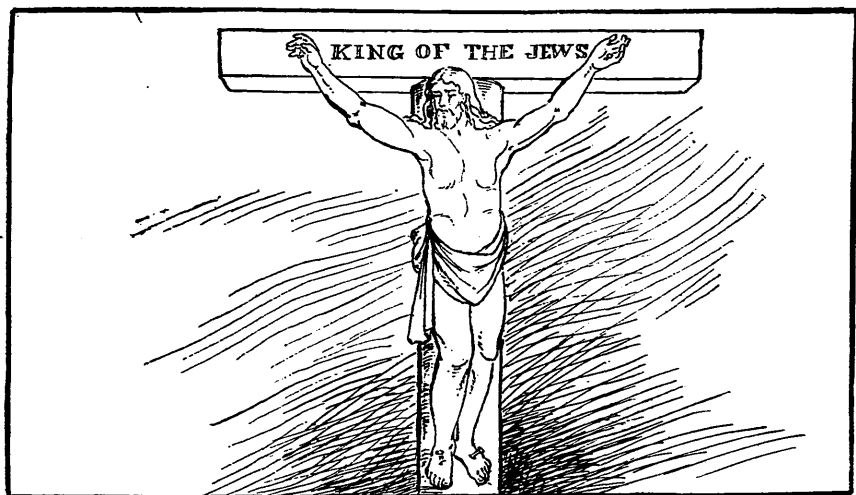
(See Review of March 30 for hints in regard to using pictures.)



APRIL 6. AQUILA AND PRISCILLA TEACHING APOLLOS.

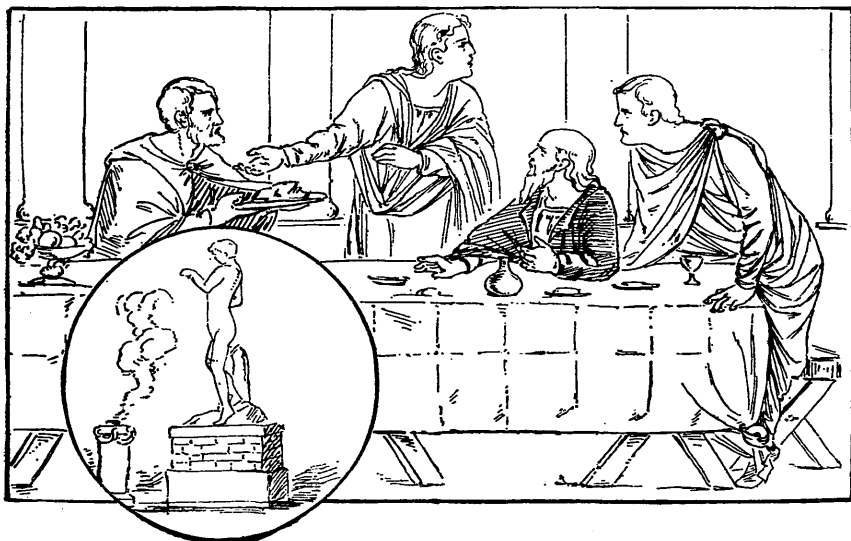


APRIL 13. THE BURNING OF THE BOOKS AT EPHESUS.



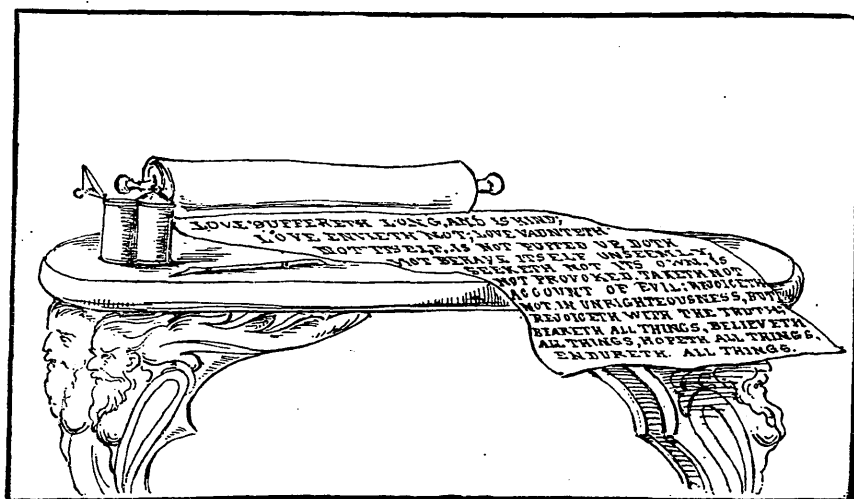
"WE PREACH CHRIST CRUCIFIED."

APRIL 20.



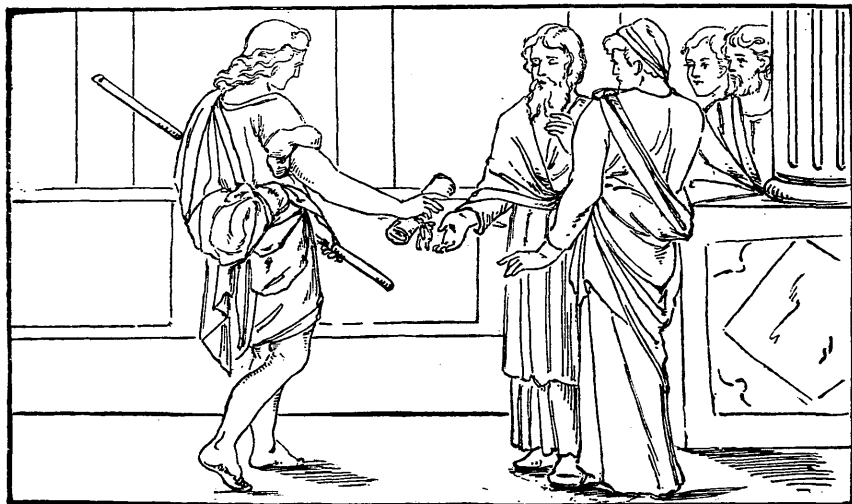
MEAT OFFERED TO IDOLS.

APRIL 27.



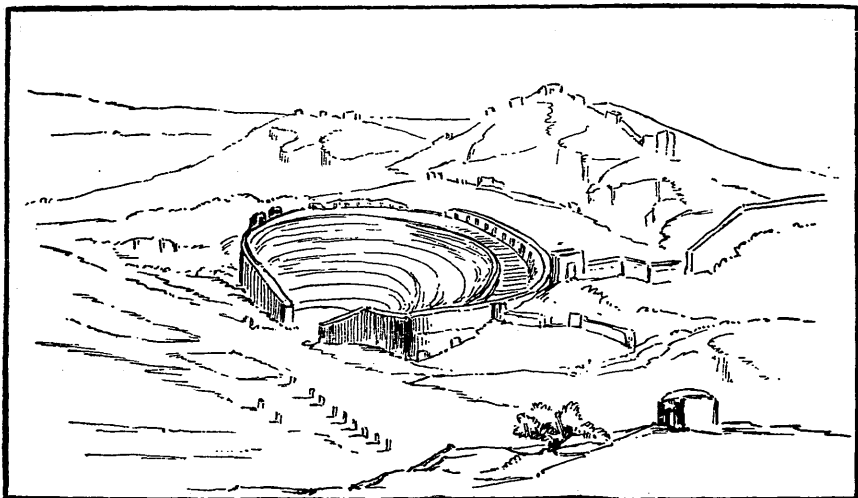
MAY 4.

PAUL'S LETTER TO THE CORINTHIANS.



MAY 11.

THE CORINTHIANS RECEIVING PAUL'S LETTER.



THE THEATRE AT EPHEBUS.

MAY 18.



CHRISTIAN GIVING.

MAY 25.



JUNE 1.

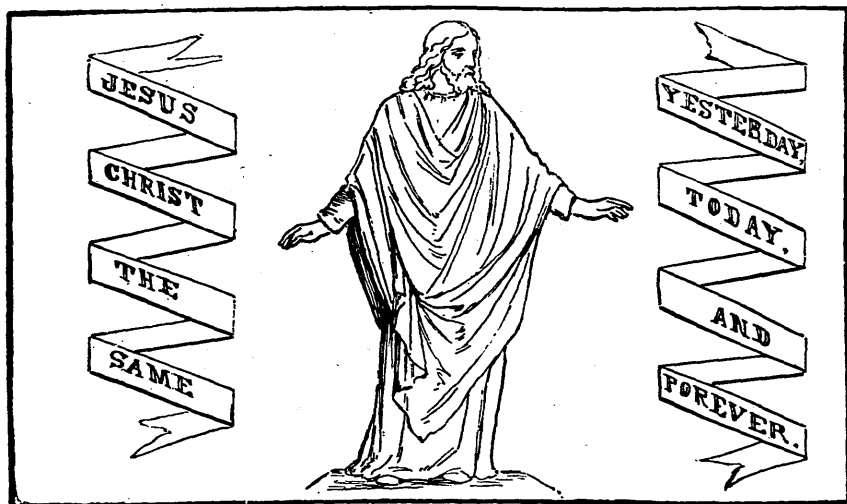
PAUL WRITING TO THE GALATIANS.



JUNE 8.

BY THE LAW.

BY FAITH.



THE CHRISTIAN'S SURETY.

JUNE 15.



PEOPLE OBEYING THE KING.

JUNE 22.

JULY 6.]

LESSON I.

[3D QUARTER.

SUBJECT: DAVID KING OVER ALL ISRAEL.—2 SA. 5: 1-12.

1. Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3. So all the elders of Israel came to the King to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4. David *was* thirty years old when he began to reign, *and* he reigned forty years.

5. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6. And the King and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not

come in hither: thinking, David cannot come in hither.

7. Nevertheless, David took the stronghold of Zion: the same *is* the city of David.

8. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house.

9. So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10. And David went on, and grew great, and the Lord God of hosts *was* with him.

11. And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

12. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

Golden Text.—I have found David my servant; with my holy oil have I anointed him.—Ps. 89: 20.

COMPREHENSIVE COMMENTARY.

1-5. THE TRIBES ANOINT DAVID KING OVER ISRAEL. **1. Then came all the tribes of Israel**—A combined *deputation* of the leading authorities in every tribe. David possessed the first and indispensable qualification for the throne, *viz.*, that of being an Israelite (Deu. 17: 15); of his military talent, he had furnished ample proof, and the people's desire for his assumption of the government of Israel was further increased by their knowledge of the will and purpose of God, as declared by Samuel (1 Sa. 16: 11, 13). **3. King David made a league with them in Hebron before the Lord**—(see on 1 Sa. 10: 25). This formal declaration of the constitution was chiefly made at the commencement of a new dynasty, or at the restoration of the royal family after a usurpation (2 Ki. 11: 17), though circumstances sometimes led to its being renewed on the accession of any

new sovereign (1 Ki. 12: 4). It seems to have been accompanied by religious solemnities.

6-12. HE TAKES ZION FROM THE JEBUSITES. **6. The king and his men went to Jerusalem unto the Jebusites**—The first expedition of David, as king of the whole country, was directed against this place, which had hitherto remained in the hands of the natives. It was strongly fortified, and deemed so impregnable that the blind and lame were sent to man the battlements, in derisive mockery of the Hebrew king's attack, and to shout, "David cannot come in hither." To understand the full meaning and force of this insulting taunt, it is necessary to bear in mind the depth and steepness of the valley of Gihon, and the lofty walls of the ancient Canaanitish fortress. **7. Stronghold of Zion**—Whether Zion be the southwestern hill commonly so called, or the peak now level on the north of the

Temple mount, it is the towering height which catches the eye from every quarter; "the hill fort," "the rocky hold" of Jerusalem. **8. Whosoever getteth up to the gutter**—This is thought by some to mean a subterranean passage; by others a spout through which water was poured upon the fire which the besiegers often applied to the woodwork at the gateways, and by the projections of which a skilful climber might make his ascent good; a third class render the words, "whosoever dasheth them against the precipice" (1 Ch. 11: 6). **9. David dwelt in the fort**, etc.—Having taken it by storm, he changed its name to "the city of David," to signify the importance of the

conquest, and to perpetuate the memory of the event. **David built round about from Millo and inward**—Probably a row of stone bastions placed on the northern side of Mount Zion, and built by David to secure himself on that side from the Jebusites, who still lived in the lower part of the city. The house of Millo was perhaps the principal corner tower of that fortified wall. **11, 12, Hiram . . . sent carpenters and masons**—The influx of Tyrian architects and mechanics affords a clear evidence of the low state to which, through the disorders of long-continued war, the better class of artisans had declined in Israel.

THE LESSON TAUGHT.

Central Thought: The Crowning Day.

1. To give the early history of David. I want you all to hold your hands about as far apart as I do mine (about a foot and a half). Hold your hands so while I tell you a little story. A lady once asked a little boy who made him. He answered by measuring with his hands just as we are doing, and said, "God made me so big, and I grewed the rest." "So big," was his baby size. Do you think that was a right answer? No, for God made him grow too.

When God sends a little baby to a mother, does she know what it will grow to be when it is a man or a woman? No. Some mothers know: one who is a queen knows that her first baby will grow up to be a king or queen, if it lives.

Once there was a man named Jesse who had eight sons. God intended one of them to be a great king, David the youngest, but Jesse did not know it. One day God sent his prophet Samuel to the house of Jesse to pick out the one who should be king. Jesse called in seven of his sons, and had them pass by Samuel, one by one. Samuel said, "The Lord hath not chosen these. Are here all thy children?" Then Jesse sent out into the field for his youngest boy, who was taking care of the sheep. How rosy and beautiful and strong he looked when he came in. As soon as Samuel saw him, he said, "This is he." And he took some precious perfume and put on young David's head, which meant that God would send His Spirit into his heart, and get him ready to be a king by-and-by. Let a horn now be drawn on the blackboard, and the Golden Text be printed either on it or under it for the children to read.

Would you think fifteen years a long time to wait for anything that had

been promised to you? Yes. David had to wait fifteen years until he was made a king, and then he had to wait nearly eight years longer before he was made the great king that God had promised he should be. Do you think he waited all of that time by taking care of sheep at his father's home? Yes. No, he did not. David lived away from home the greater part of the time. He fought Goliath; you all know about that. He lived in the king's palace, and played on his harp and sang beautiful songs. A part of the time he had to live in holes in the hills, because the soldiers were hunting him to kill him.

2. To teach about the glad day when David was crowned king of all Israel.

How many of you have seen a procession of soldiers? When? How many soldiers were marching? Now I want you to think of the grand day when David was made king. Two hundred and eighty thousand soldiers marched to the city where David was living to make him their king. They brought with them on camels and mules and oxen loads of bread, cakes made out of figs, great baskets of raisins, and bottles of wine and oil, for they were going to have a glad time, which should last three days. Do you think that David and the two hundred and eighty thousand men remembered God in that glad time? No. Yes, they did. They all lifted up their hands in prayer to Him, or knelt upon the ground, and promised Him to be true to each other, and true to Him as their God.

How many of you have wished, when you have seen soldiers marching on the Fourth of July and other days, that you could be a soldier? (Hands up.) They are only play soldiers. But those who came to crown David their king were real soldiers, and it was not many days before king David gave them some work to do. He said to them, Over there is a city where your king must live. There are now living in it wicked people who worship idols instead of the true God. We must go up and drive them out. The one who shows himself to be the bravest in the fight shall be made the chief captain.

King David himself led the soldiers to battle, and took the city. Let me read about this from the Bible (2 Sa. 5 : 9, 10, 12). That city is now called Jerusalem. You and I may go to that very city, but we should not find much in it that belonged to king David, because he lived so long, long ago.

3. To teach that Jesus will yet be crowned King of Kings.

Now I want you to measure again how long the little boy said God made him. Were you ever just so long? Do mothers always know what their

little babies will grow up to be? Queens do. I know of a mother who was not a queen, but only a poor girl, who knew that her little baby would be the great King of Earth and Heaven. An angel had told her that it would be so. Do you not know the name of the mother, and of the little baby, too? Yes; the baby was Jesus, and the mother was Mary. No one came to Mary's house and poured precious ointment on the head of her Son, as Samuel had done on David's head. Jesus worked in the carpenter-shop, and waited for the time to come when He should be hailed as King. At last the day came, when Jesus was more than thirty years old, that some people called him King. He rode into Jerusalem on an ass, such as kings rode on in those days; and people took off their cloaks and laid them on the ground for the ass on which Jesus rode to walk upon. The crowd of people and children who went along the way with Him, waved beautiful palm branches, and cried, "Hosanna; Blessed is He that cometh in the name of the Lord." Not all of the people in the world took Jesus for their King then, but just a few. How is it now, children? have all of the people in the world taken Jesus for their King? A great many have, but not all.

There will come a grander day to Jesus by-and-by than there came to David when he was made king. Would you like to have me read to you about it from the Bible?

"A great multitude, which no man could number, of all nations, and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands," etc. (See Rev. 7:9-12.)

Jesus' crowning day will be in Heaven. Let us learn a song about that glad time.*

Our Lord is now rejected,
And by the world disowned,
By the *many* still neglected,
And by the *few* enthroned,
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by-and-by.

CHO.—Oh, the crowning day is coming,
Is coming by-and-by,
When our Lord shall come in "power"
And "glory" from on high;
Oh, the glorious sight will gladden,
Each waiting, watchful eye,
In the crowning day that's coming by-and-by.

SYMBOL GIFT. A gilt crown with the words of the Golden Text on it.
(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "Come, Thou Almighty King" (H. B.); "All hail the power of Jesus' name;" "Look, ye Saints, the sight is glorious."—"Plain Uses of the Blackboard": pp. 248, 270, 343.—Subject for children's prayer-meeting: Our Crowns and how we may lose them.

JULY 13.]

LESSON II.

[3D QUARTER.

SUBJECT: THE ARK IN THE HOUSE.—2 SA. 6: 1-12.

1. Again, David gathered together all the chosen *men* of Israel, thirty thousand.

2. And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth *between* the cherubim.

3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4. And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5. And David and all the house of Israel played before the Lord on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6. And when they came to Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.

7. And the anger of the Lord was kindled against Uzzah, and God smote him there for *his* error; and there he died by the ark of God.

8. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10. So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

12. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

Golden Text.—He blesseth the habitation of the just.—PR. 3: 33.

COMPREHENSIVE COMMENTARY.

1-5. DAVID FETCHES THE ARK FROM KIRJATH-JEARIM ON A NEW CART. **1. Again David gathered together all the chosen men of Israel**—(see ch. 5: 1). The object of this second assembly was to commence a national movement for establishing the ark in Jerusalem, after it had continued nearly fifty years in the house of Abinadab (see on 1 Ch. 13: 1-5). **2. From Baale of Judah**—A very large force of picked men were selected for this important work, lest the undertaking might be opposed or obstructed by the Philistines. Besides a great concourse of people accompanied them out of veneration for the sacred edifice. The journey to Baale, which is related (1 Ch. 13: 6), is here presupposed, and the historian describes the course of the procession *from* that place to the capital. **3. They set the ark of God upon a new**

cart—Or covered wagon (see on 1 Sa. 6: 7). This was a hasty and inconsiderate procedure in violation of an express statute (see on Num. 4: 14, 15; 7: 9; 18: 3).

6-11. UZZAH SMITTEN. **6. Came to Nachon's threshing-floor**—Or Chidon's (1 Ch. 13: 9). The Chaldee version renders the words "came to the place prepared for the reception of the ark," *i. e.* near the city of David (*v.* 13). **The oxen shook it**—Or stumbled (1 Ch. 13: 9). Fearing that the ark was in danger of being overturned, Uzzah, under the impulse of momentary feeling, laid hold of it to keep it steady. Whether it fell and crushed him, or some sudden disease attacked him, he fell dead upon the spot, and this melancholy occurrence not only threw a cloud over the joyous scene, but entirely stopped the procession, for the ark was left where it then

was, in the near neighborhood of the capital. It is of importance to observe the proportionate severity of the punishments attending the profanation of the ark. The Philistines suffered by diseases, from which they were relieved by their oblations, because the law had not been given to them; the Bethshemites also suffered, but not fatally; their error proceeded from ignorance or inadvertency. But Uzzah, who was a Levite, and well instructed, suffered death for his breach of the law. The severity of Uzzah's fate may seem to us too great for the nature and degree of the offence. But it does not become us to sit in judgment on the dispensations of God; and, besides, it is apparent that the divine purpose was to inspire awe of His majesty, a submission to His law, and a profound veneration for the symbols and ordinances of His worship. **9. David was not afraid of the Lord that day, etc.** — His feelings on this alarming judgment were greatly excited on various accounts, dreading that the displeasure of God had been provoked by the removal of the ark; that the punishment would be extended to himself and people, and that they might fall into some error or neglect during the further conveyance of the ark. He resolved, therefore, to wait for more light and direction as

to the path of duty. An earlier consultation by Urim would have led him right at the first, whereas in this perplexity and distress, he was reaping the fruits of inconsideration and neglect. **11. Obed-edom the Gittite** — A Levite (1 Ch. 15: 18, 21, 24; 16: 5; 26: 4). He is called a Gittite, either from his residence at Gath, or more probably from Gath-rimmon, one of the Levitical cities (Jos. 21: 24, 25).

12-19. DAVID AFTERWARDS BRINGS THE ARK TO ZION. **12. It was told King David, saying, the Lord hath blessed the house of Obed-edom and all that pertaineth unto him, because of the ark of God** — The lapse of three months not only restored the agitated mind of the monarch to a tranquil and settled tone, but led to a discovery of his former error. Having learned that the ark was kept in its temporary resting-place, not only without inconvenience or danger, but with great advantage, he resolved forthwith to remove it to the capital, with the observance of all due form and solemnity (1 Ch. 15: 1-13). It was transported now on the shoulders of the priests, who had been carefully prepared for the work, and the procession was distinguished by extraordinary solemnities and demonstrations of joy.

THE LESSON TAUGHT.

Central Thought: God's Blessing upon a faithful Christian Home.

1. To teach the children what the ark was, and something about its history.

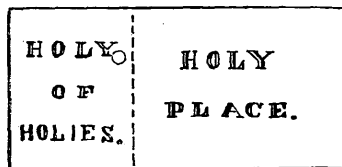
Refer to the children's treasure-boxes. Ask all who have them to raise their hands. Let a few of them tell what they keep in them. Describe the ark as God's treasure-box. Show a picture of it, if possible. Measure its size, three feet nine inches in length, two feet three inches in width and height. Tell the children that God told Moses how to have the ark made, — of wood, covered with gold, excepting the top or lid, which was to be of solid gold. Arouse the children's curiosity to know what was kept in the ark, and then tell them about the two tables of stone on which God had written the Ten Commandments, and Aaron's cane, or rod, on which leaves and buds grew, after it had been cut from the tree a long time.

Tell them about God's shining brightness between the figures of angels on each side of the ark. Tell them that God had chosen certain persons to carry the ark, and it was death for any one else to take hold of it. Tell them where it was kept, — in the Holiest of Holies, and how it had been stolen by two wicked young men and carried into battle, and how it was

taken by the enemies of God (1 Sa. 4 : 3-21). Find its further history in 1 Sa., chaps. 5, 6, and 7.

2. To teach about the bringing of the ark by king David to its place in the Tabernacle.

Draw this diagram on the blackboard :—



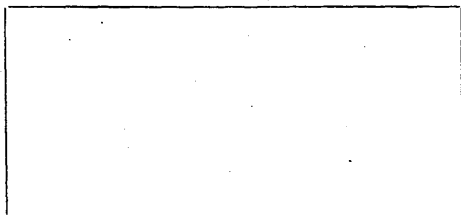
TABERNACLE.

Tell the children that when David was made king he wanted to have the ark brought back to its right place. Let the facts recorded in 2 Sa. 6 : 1-12, be graphically described : The grand procession led by king David and musicians going up to the house where the ark was ; the joy of all ; the putting of the ark into a wagon, which was against God's law, for he had chosen men to carry it ; the death of Uzzah, who dared to touch the ark ; the fear of David ; the putting of the ark into another house by the way because of fear ; the effort of David to find out why God was displeased, which was because of the wrong way in which the ark was carried ; the going again to bring the ark, when it was carried in the right way, and brought safely to its place.

3. To compare with the blessing which the ark brought to Obed-edom while it was in his house, the blessing which comes to those who keep the Bible in their homes and use it.

Draw the figure with yellow crayon to represent the ark :—

Print in it the words of the Golden Text (Pr. 3 : 3), and tell the children that during the three months Obed-edom, in whose house the ark was, had been greatly blessed by the Lord ; great joy and happiness had come to him.



Alter the diagram on the blackboard so as to make it represent a Bible. Compare the Bible with the ark. Tell the children that into whatever house, or place it is brought and used, the blessing of the Lord is sure to come. Relate the following story to illustrate that blessing accompanies the Bible : A Christian man, engaged in home missionary work, found a home where a mother and her sons were surrounded by the evidences, not only of poverty, but also of idleness. He noticed, however, that there was a Bible on the

shelf, and in leaving said, "There is a treasure in this house that would make you all rich." The mother and her sons all began at once to search for the treasure, even taking up the floors to see if it was hidden beneath, but they found nothing. At last, in sad disappointment, the mother took down the long-neglected Bible. On the title-page some one had written: "The words of His mouth are better unto me than thousands of gold and silver." Then she said, "I wonder if this Bible is not the treasure the kind gentleman was speaking of?" She gathered her sons about her and read it to them—a little every day. It led her to keep her house neatly. It caused the boys to stop swearing and Sabbath-breaking, and go to work in earnest; at last it led them all to be Christians. After several years the gentleman came back to see them. He found the home neat and clean and comfortable. The mother said: "We found the treasure, and it proved all you said it would."

SYMBOL GIFT. A picture of a Bible with the ark and the words of the Golden Text on the cover.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "There is beauty all around"; "Once a gentle snow-white birdie" (Little Pilgrim Songs); "Sing them over again to me"; "Praise God for the Bible" (Little Pilgrim Songs).—"Plain Uses of the Blackboard": p. 304; "Our home," etc. Subject for children's prayer-meeting: "Show piety at home." Great draft riots in New York occurred on this very day in 1863 for lack of Christian homes and right training.

JULY 20.]

LESSON III.

[3D QUARTER.

SUBJECT: GOD'S COVENANT WITH DAVID.—2 SA. 7: 1-16.

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| <p>1. And it came to pass, when the King sat in his house, and the Lord had given him rest round about from all his enemies;</p> <p>2. That the King said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.</p> <p>3. And Nathan said to the King, Go, do all that <i>is</i> in thine heart; for the Lord <i>is</i> with thee.</p> <p>4. And it came to pass that night that the word of the Lord came unto Nathan, saying,</p> <p>5. Go and tell my servant David, Thus</p> | <p>saith the Lord, Shalt thou build me a house for me to dwell in?</p> <p>6. Whereas I have not dwelt in <i>any</i> house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.</p> <p>7. In all <i>the places</i> wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?</p> <p>8. Now therefore so shalt thou say</p> |
|--|---|

unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9. And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

11. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house.

12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13. He shall build a house for my name, and I will stablish the throne of his kingdom forever.

14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15. But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.

Golden Text. — Thy throne shall be established forever. — 2 SA. 7 : 16.

COMPREHENSIVE COMMENTARY.

1-3. NATHAN APPROVES THE PURPOSE OF DAVID TO BUILD GOD AN HOUSE. 2. **The king said unto Nathan the prophet, See now, I dwell in an house of cedar** — The palace which Hiram had sent men and materials to build in Jerusalem had been finished. It was magnificent for that age, though made wholly of wood: houses in warm countries not being required to possess the solidity and thickness of walls which are requisite for dwellings in regions exposed to rain and cold. Cedar was the rarest and most valuable timber. The elegance and splendor of his own royal mansion, contrasted with the mean and temporary tabernacle in which the ark of God was placed, distressed the pious mind of David. 3. **Nathan said to the king, Go, do all that is in thine heart** — The piety of the design commended it to the prophet's mind, and he gave his hasty approval and encouragement to the royal plans. The prophets, when following the impulse of their own feelings, or forming conjectural opinions, fell into frequent mistakes (see on 1 Sa. 16 : 6; 2 Ki. 4 : 27).

4-17. GOD APPOINTS HIS SUCCESSOR TO BUILD IT. 4-17. **It came to pass that night, that the word of the Lord came**

unto Nathan — The command was given to the prophet on the night immediately following; *i. e.* before David could either take any measures or incur any expenses. 11. **Also the Lord telleth thee that he will make thee an house** — As a reward for his pious purpose, God would increase and maintain the family of David, and secure the succession of the throne to his dynasty. 12. **I will set up thy seed after thee**, etc. — It is customary for the *eldest son born after the father's succession to the throne*, to succeed him in his dignity as king. David had several sons by Bathsheba, born after his removal to Jerusalem (ch. 5 : 14-16; cf. 1 Ch. 3 : 5). But by a special ordinance and promise of God his successor was to be a son born after this time; and the departure from the established usage of the East in fixing the succession can be accounted for on no other known ground, except the fulfilment of the divine promise. 13. **He shall build an house for my name; and I will establish the throne of his kingdom for ever** — This declaration referred, in its primary application, to Solomon, and to the temporal kingdom of David's family. But in a larger and sublimer sense, it was meant of David's son of another nature (Heb. 1 :

THE LESSON TAUGHT.

Central Thought: Man honoring God, and God honoring Man.

1. To let the children know why king David wanted to build a beautiful church for God.

Show a picture of a tent. Ask the children how many of them have ever lived in a tent for a little while. Tell them that the Jews lived in tents for forty years, while they were on a long journey to the land where God wanted them to live. Tell them that God had told Moses how to have a large and beautiful tent made for the church, and that God's tent was moved whenever the people moved their tents. They had to carry their church along with them. Recall briefly what was taught on July 6, about the taking of Jerusalem by David and his soldiers, and tell the children that the Jews no longer lived in tents; and a beautiful palace had been built for king David, but still God had only a tent. Lead the children to surmise that David, when he looked at his own beautiful house, and then at God's tent, wanted to build a beautiful house for God's church. Tell that he sent for Nathan, one of God's prophets, to talk with him about it. Read Nathan's reply (2 Sa. 7 : 3). Forcibly impress the thought that neither David nor Nathan had asked God in prayer, whether or not He wanted the beautiful house for His church. Draw a contrast between Nathan and the prophet Nehemiah, who, when he was about to talk with the king, just in a moment sent a little prayer up to God that he should be helped to speak and act wisely (Neh. 1 : 4).

Tell the children that God came to Nathan in the night, and told him that he had not said the right thing to king David. God told Nathan what he should go and say to the king the next day about building the beautiful church.

2. To teach that God did not want David to build the church, and why not.

Ask the children how many of them would like to know what God told Nathan to say to king David? Let the teacher then read (2 Sa. 7 : 5-13). It will be necessary to paraphrase the account. Add also a few facts to be found in 1 Ch. 22 : 8, which give the reason why God did not desire David to build a house for Him.

3. To describe the covenant God made with David, and to teach how Jesus is the Son of David.

Tell the children that although God did not want David to build His church, He was pleased with David's ways, and told Nathan to tell him that He would make a way to have his name spoken of and remembered forever. Then read God's promise, — The Golden Text, — and proceed to illustrate it as follows: Take strips of gold paper, cut before coming into the class, measuring half an inch wide and about five inches long. Mucilage the ends beforehand, so that with being dampened these strips may easily be formed into a chain. While making the chain in the presence of the children, tell them that when David died his son Solomon was made king (fasten on one link), and when Solomon died his son was made king, and then his son, etc. (fasten on a link at the mention of each king). Finally make a larger link for Jesus. Tell the children that all of these kings were the sons of David, even Jesus was called "The Son of David," as well as the Son of God. Tell how when Jesus entered Jerusalem, more than a thousand years after God's promise was made to David, children waved palm branches, and cried, "Hosanna to the Son of David;" and that blind people called on Him as He passed by, "Have mercy on us, thou Son of David." Tell the children that in sending Jesus into this world, God gave His Son to be the Son of David, and because Jesus shall be King forever, God is keeping His promise to David.

SYMBOL GIFT. A picture of a chain on gilt cardboard.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS. — Songs: "Tell it out among the nations"; "They crowned the Savior's brow with thorns" (Little Pilgrim Songs); "Jesus shall reign" (H. B.); "All hail the power of Jesus' name" (H. B.). — Robert Burns died on this day in 1796, but his kingdom of influence is established forever. In another and far higher sense Jesus reigns and shall forever reign as an ever-present King. — "Plain Uses of the Blackboard": pp. 236, 248, 270, 316, 318 (illustrations of our covenants with God). — Subject for children's prayer-meeting: Our covenant with God. See first lesson of the year.

JULY 27.]

LESSON IV.

[3D QUARTER.

SUBJECT: KINDNESS TO JONATHAN'S SON. — 2 SA. 9: 1-13.

1. And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2. And *there was* of the house of Saul a servant whose name *was* Ziba. And

when they had called him unto David, the King said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

8. And the King said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? And

Ziba said unto the King, Jonathan hath yet a son, *which is lame on his feet*.

4. And the King said unto him, Where is he? And Ziba said unto the King, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

5. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?

9. Then the King called to Ziba, Saul's

servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10. Thou therefore, and thy sons, and thy servants, shalt till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.

11. Then said Ziba unto the King, According to all that my lord the King hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the King*, he shall eat at my table, as one of the King's sons.

12. And Mephibosheth had a young son, whose name was Micha. And all that dwell in the house of Ziba were servants unto Mephibosheth.

13. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the King's table; and was lame on both his feet.

Golden Text. — Thine own friend, and thy father's friend, forsake not. — PR. 27: 10.

COMPREHENSIVE COMMENTARY.

1-12. DAVID SENDS FOR MEPHIBOSHETH.

1. David said, Is there yet any that is left of the house of Saul? — On inquiry, Saul's land steward was found, who gave information that there still survived Mephibosheth, a son of Jonathan, who was five years old at his father's death, and whom David, then wandering in exile, had never seen. His lameness (ch. 4: 4) had prevented him from taking any part in the public contests of the time. Besides, according to Oriental notions, the younger son of a crowned monarch has a preferable claim to the succession over the son of a mere heir-apparent; and hence his name was never heard of as the rival of his uncle Ish-bosheth. His insignificance had led to his being lost sight of, and it was only through Ziba that David learned his existence, and the retired life he passed with one of the great families in trans-Jordanic Canaan, who remained attached to the fallen dynasty. Mephibosheth was invited to court, and a place at the royal table on public days was assigned him, as is

still the custom with Eastern monarchs. Saul's family estate, which had fallen to David in right of his wife (Num. 27: 8), or been forfeited to the crown by Ish-bosheth's rebellion (ch. 12: 8), was provided (v. 11, also ch. 19: 28), for enabling him to maintain an establishment suitable to his rank, and Ziba appointed steward to manage it, on the condition of receiving one-half of the produce in remuneration of his labor and expense, while the other moiety was to be paid as rent to the owner of the land (ch. 19: 29). 10. Ziba had fifteen sons and twenty servants — The mention of his sons and the slaves in his house, was to show that Mephibosheth would be honored with an equipage "as one of the king's sons." 12. Mephibosheth had a young son whose name was Micah — Whether born before or after his residence in Jerusalem cannot be ascertained. But through him the name and memory of the excellent Jonathan was preserved (see on 1 Ch. 8: 34, 35; 9: 40, 41).

THE LESSON TAUGHT.

Central Thought: The Love of the King shown by his good Gifts.

1. To teach the children about the love of David and Jonathan.

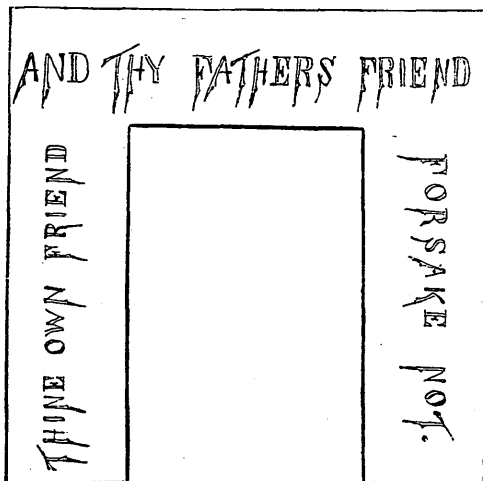
Talk with the children about their little friends, and let as many as possible give the name of one special friend. Then tell them something about the great love which David and Jonathan had for each other (1 Sa. 18:1; 19:2; 20). Tell the children that Jonathan was at last killed in battle (2 Sa. 1:26).

2. To teach how kindness was shown to Jonathan's son by king David.

Draw a crown on the blackboard, and ask the children what David was made to be after the death of Saul and Jonathan. Recall briefly the few facts that have been taught during the last three weeks in regard to what David did, after he was made king, in order to show that his mind and heart were full of his duties. Tell also that David had many battles to fight against the enemies of God, but that at length he had rest from them all.

Question the children in such a way as to lead them to say that now king David would think of his friend Jonathan, and wish that if any of Jonathan's children were living he

might do something kind for them, because he had so loved their father. Tell the children of Ziba, an old man, who had been a servant in Saul's family, and had known Jonathan and all of Saul's sons and daughters. When told that Ziba was still alive, it will at once occur to the children to suggest that king David sent for Ziba to tell him whether or not any of Jonathan's children were alive. It will then be the right time to read from the Bible the lesson of the day giving an account



of the interview between king David and Ziba, and afterward the coming of Jonathan's son into the presence of the King. It will add much interest

to the lesson to tell the children that Jonathan's son was but five years old when his father was killed in battle, and that his nurse picked him up in her arms to run with him, and get him safely away from the men who had killed his father, but that she stumbled and let the child fall, hurting his legs and feet so badly that afterward he was always lame. After the story of David's kindness is told or read from the Bible, draw on the blackboard an Oriental table, and print on it the words of the Golden Text. (See p. 159.)

3. To teach how the greatness and kindness of the King of Kings exceeds that of king David.

Contrast king David's realm as a small part of the people in the world with God's greater realm, Heaven and earth, with men and angels for His subjects. Compare with the few things which king David had to engage his mind and heart God's care of this world, and all of the worlds which we call stars. Contrast with the difference there was between the rich and honored king David, and the lame and poor Mephibosheth, the greater difference there is between the King of Kings and our own sinful selves. Compare with king David's invitation to Mephibosheth to eat at his table the invitation we have to sit at the Lord's table now, and by-and-by at the greater feast in Heaven. Compare with king David's gift of lands, etc., to Mephibosheth the assurance from our King that all things shall be ours, according to the riches of Christ in glory.

SYMBOL GIFT. A picture of our Oriental table, with the words of the Golden Text on it.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS. — Songs: "There are lonely hearts to cherish"; "Kind words can never die"; "There is beauty all around"; "Let us scatter seeds of kindness." — "Plain Uses of the Blackboard": pp. 317, 322. — Subject for children's prayer-meeting: The Lord's Supper, to which we are received for the sake of Jesus, the King's Son. See "Plain Uses": p. 323.

AUGUST 3.]

LESSON V.

[3D QUARTER.

SUBJECT: DAVID'S REPENTANCE. — Ps. 51 : 1-19.

1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my transgressions; and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9. Hide thy face from my sins, and blot out all mine iniquities.

10. Create in me a clean heart, O God, and renew a right spirit within me.

11. Cast me not away from thy presence; and take not thy Holy Spirit from me.

12. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.

13. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14. Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16. For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Golden Text. — My sin is ever before me. — Ps. 51: 3.

COMPREHENSIVE COMMENTARY.

Ver. 1-19. On the occasion, cf. 2 Sa. 11: 12. The psalm illustrates true repentance, in which are comprised conviction, confession, sorrow, prayer for mercy, and purposes of amendment, and it is accompanied by a lively faith.

1-4. A plea for mercy is a confession of guilt. **Blot out**—as from a register. **Transgressions**—*lit. rebellions* (Ps. 19; 13; 32: 1). **Wash me**—Purity as well as pardon is desired by true penitents. **For . . . before me**—Conviction precedes forgiveness, and, as a gift of God, is a plea for it (2 Sa. 12: 13; Ps. 32: 5; 1 Jo. 1: 9). **Against the**—chiefly, and as sins against others are violations of God's law, in one sense *only*. **That . . . judgest**—*i.e.* all palliation of his crime is excluded; it is the design, in making this confession, to recognize God's justice, however severe the sentence. 5, 6. His guilt was aggravated by his essential, native sinfulness, which is as contrary to God's requisitions of inward purity as are outward sins to those for right conduct. **Thou shalt make**, etc.—may be taken to express God's gracious purpose in view of His strict requisition; a purpose of which David might have availed himself as a check to his native love for sin, and, in not doing so, aggravated his guilt. **Truth . . . and . . . wisdom**—are terms often used for piety (cf. Job 28: 28; Ps. 119: 30). 7-12. A series of prayers for forgiveness and purifying. **Purge . . . hyssop**—The use of this plant in the ritual (Ex. 12: 22; Num. 19: 6, 18), suggests the idea of atonement as prominent here; *purge* refers to vicarious satisfaction (Num. 19:

17-20). **Make . . . joy**—by forgiving me, which will change distress to joy. **Hide**, etc.—turn from beholding. **Create**—a work of Almighty power. **In me**—*lit. to*, or, *for me*: bestow as a gift a heart free from taint of sin (Ps. 24: 4; 73: 1). **Renew**—implies that he had possessed it: the essential principle of a new nature had not been lost, but its influence interrupted (Lu. 22: 32); for v. 11 shows that he had not lost God's presence and Spirit (1 Sa. 16: 13), though he had lost the "joy of his salvation" (v. 12), for whose return he prays. **Right spirit**—*lit. constant*, firm, not yielding to temptation. **Free spirit**—*thy* ought not to be supplied, for the word *free* is *lit. willing*, and *spirit* is that of David. "Let a willing spirit uphold me," *i.e.* with a soul willingly confirmed to God's law, he would be preserved in a right course of conduct. **13. Then**—such will be the effect of this gracious work. **Ways**—of providence and human duty (Ps. 18: 21, 30; 32: 8; Lu. 22: 32). **14. Deliver**—or, Free me (Ps. 39: 8) from the *guilt* of murder (2 Sa. 12: 9, 10; Ps. 5: 6). **Righteousness**—as Ps. 7: 17; 31: 1. **15. Open . . . lips**—by removing my sense of guilt. 16. Praise is better than sacrifice (Ps. 50: 14), and implying faith, penitence, and love, glorifies God. In true penitents the joys of pardon mingle with sorrow for sin. **18. Do good**, etc.—Visit not my sin on thy Church. **Build . . . walls**—is to show favor; cf. Ps. 89: 40, for opposite form and idea. 19. *God reconciled*, material sacrifices will be acceptable (Ps. 4: 5; cf. Is. 1: 11-17).

THE LESSON TAUGHT.

Central Thought: Man's Repentance and God's Forgiveness.

1. To introduce the thought of forgiveness.

FORGIVE.

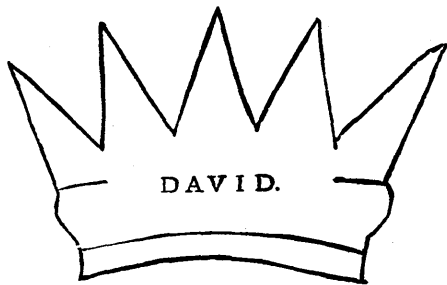
All who can read this word which I have printed on the blackboard may raise their hands. You may all read it together. Have any of you ever forgiven anybody? What for? (Allow time for several children to reply.) Has any one ever forgiven you? (They will probably not be quite so ready to reply to this question as to the preceding one.)

There are people who never ask others to forgive them when they have done wrong. There are others who never ask God to forgive them. I can tell you about a little boy who did just right about asking to be forgiven. Paul had done wrong, and his aunty sent him into a room to stay by himself for one hour. When the hour had nearly passed, Paul called out, "Aunty, I have been talking to the Lord about it, and He forgives me. Now wont you forgive me?"

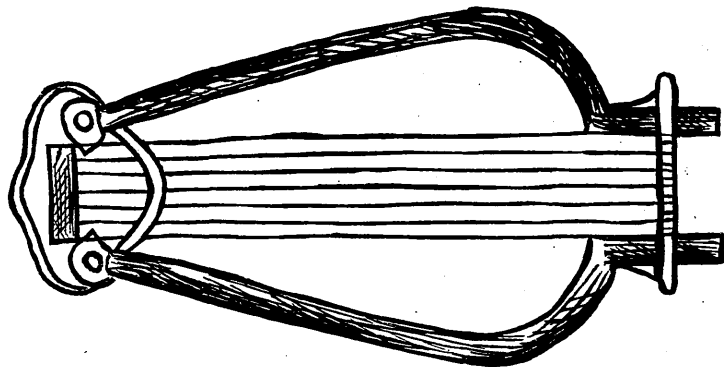
Our lesson to-day is about a great king asking God to forgive him.

2. To teach that king David repented of his sin, and was forgiven by God.

See, I have drawn a crown on the blackboard, and printed the King's name on it. All who can may read the name. David. You have been learning many things about king David lately. If I should ask you to guess what wrong thing king David did, for which he needed to ask God to forgive him, I do not believe you could tell what it was. King David had told one of his captains to kill a man named Uriah, so that he might have Uriah's wife for his wife. The captain killed Uriah, and then king David took Uriah's wife, Bathsheba, for his wife. God, who sees and knows all things, was greatly displeased with what the king had done, and He sent one of His good prophets to tell king David about His displeasure. God told the prophet to tell the King that he should



be punished for what he had done. God punished him by making his little child grow sick and die, and in other ways beside. Then king David prayed to God to forgive him. His prayer was a song. He played upon his harp while he sang his prayer.



What have I drawn ?

I am going to print in the harp some of the words of king David's song-prayer. Read them aloud as I print them :—

“CLEANSE ME.” King David knew that only God could give him a pure heart again.

“MY SIN IS EVER BEFORE ME.” King David told God that he was always thinking of the wrong he had done, and it made him very unhappy.

“WASH ME.” Did king David think that his sin could be washed away with water, just as dirt could be washed from his hands? (No.) He meant that God could take his sin away for Jesus' sake.

“MAKE ME TO HEAR JOY AND GLADNESS.” King David wanted to be happy again in God's love.

“RENEW A RIGHT SPIRIT WITHIN ME.” He wanted God to drive out of his heart the spirit of Satan, and let the Holy Spirit come in to teach him how to do right always.

I have printed on the harp only a part of David's song-prayer. How many of you would like to have me read the whole of it from the Bible? (The teacher now reads the lesson *from the Bible*, in a slow and impressive manner.)

How many of you would like to know whether or not God did forgive king David? I can tell you surely that He did, for He told His prophet to say to David, “The Lord also hath put away thy sin.”

3. To teach that repentance of sin is a duty which belongs to every one.

What have I drawn on the blackboard? A snow-flake. If it were a real snow-flake it would melt this hot day, but as it is only a picture it will stay while I tell you a story. A little girl went out to play one day in the fresh new snow, and when she came in, she said, "Mamma, I could n't help praying when I was out to play." "What did you pray, my dear?" "I prayed the snow-prayer, mamma, that I learned once in Sunday-school: 'Wash me and I shall be whiter than snow.'" "Here is a beautiful promise to go with the prayer," said her mother. "Though your sins be as scarlet they will be as white as snow."

I wonder if the little girl knew, as you do, that "Wash me and I shall be whiter than snow" was a part of king David's song-prayer. I hope you will feel like making the prayer when you go out to play next winter in the beautiful white snow. I should be sorry to have you wait until then, for a good many reasons. I think it would be better for you to begin to-day to pray for a clean heart and a right spirit. I know that none of you have done the same wicked thing that king David did, but you have all done something wrong, and God will be displeased with you until you pray to be forgiven. Every day you have to wash your hands and faces, so every day you should wash your hearts by praying to be forgiven. God is the only one who can take away your sin by forgiveness. Sometimes you ask papa and mamma, or others, to forgive the wrong you have done, but their forgiveness cannot take your sin away. You must "talk to God about it," just as little Paul and the great king David did; then you shall surely have "joy and gladness."

SYMBOL GIFT. A picture of a snow-flake, with the words of the Golden Text on it.

(See Lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "How can a little child be saved"? (Little Pilgrim Songs); "How happy every child of grace"! (H. B.); "I left it all with Jesus"; "The mistakes of my life have been many"; "There were ninety and nine"; "Ring the bells of Heaven"; "Depth of mercy" (H. B.); "My heart that was heavy and sad."—To-day is the anniversary of the capture of Crown Point. By a more wonderful strategy Nathan captured the soul of David from the enemy.—"Plain Uses of the Blackboard": pp. 275, 304, 313, 315, 320, 335.—Subject for children's meeting: Confessing our sins to God and to those we have wronged.

AUGUST 10.]

LESSON VI.

[3D QUARTER.

SUBJECT: ABSALOM'S REBELLION.—2 SA. 15: 1-14.

1. And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2. And Absalom rose up early, and stood beside the way of the gate; and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3. And Absalom said unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the King to hear thee.

4. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5. And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6. And on this manner did Absalom to all Israel that came to the King for judgment: so Absalom stole the hearts of the men of Israel.

7. And it came to pass after forty years, that Absalom said unto the King, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8. For thy servant vowed a vow while I abode at Geshur in Syria; saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9. And the King said unto him, Go in peace. So he arose, and went to Hebron.

10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11. And with Absalom went two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not anything.

12. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13. And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14. And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

Golden Text.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

COMPREHENSIVE COMMENTARY.

1-9. ABSALOM STEALS THE HEARTS OF ISRAEL. 1. Absalom prepared him chariots and horses, and fifty men to run before him—This was assuming the state and equipage of a prince. The royal guards, called runners, avant-couriers, amounted to fifty (1 Ki. 1: 5). The chariot, as the Hebrew indicates, was of a magnificent style; and the horses, a novelty among the Hebrew people, only introduced in that age as an appendage of royalty (Ps. 32: 9; 66: 12), formed a splendid retinue, which would make him "the observed of all ob-

servers." 2. Absalom rose up early, and stood before the way of the gate—Public business in the East is always transacted early in the morning—the kings sitting an hour or more to hear causes or receive petitions, in a court held anciently, and in many places still, in the open air at the city gateway; so that, as those whose circumstances led them to wait on king David required to be in attendance on his morning levees. Absalom had to rise up early and stand beside the way of the gate. Through the growing infirmities of age, or the occupation of his

government with foreign wars, many private causes had long lain undecided, and a deep feeling of discontent prevailed amongst the people. This dissatisfaction was artfully fomented by Absalom, who addressed himself to the various suitors, and after briefly hearing their tale, gratified every one with a favorable opinion of his case. Studiously concealing his ambitious designs, he expressed a wish to be invested with official power — only that he might accelerate the course of justice, and advance the public interests. His professions had an air of extraordinary generosity and disinterestedness; and, together with his fawning arts in lavishing civilities on all, made him a popular favorite. Thus, by forcing a contrast between his own display of public spirit and the dilatory proceedings of the court, he created a growing disgust with his father's government, as weak, careless, or corrupt, and seduced the affections of the multitude, who neither penetrated the motives nor foresaw the tendency of his conduct. **7. After forty years** — It is generally admitted that an error has here crept into the text; and that instead of forty, we should read the Syriac and Arabic versions, and Josephus, "four years;" *i. e.* after Absalom's return to Jerusalem, and his beginning to practise the base acts of gaining popularity. **My vow which I have vowed unto the Lord** — During his exile in Geshur; and the purport of it was, that whenever God's providence should pave the way for his re-establishment in Jerusalem, he would offer a sacrifice of thanksgiving. Hebron was the spot selected for the performance of this vow, ostensibly as being his native place (ch. 3: 3), and a famous high place, where sacrifices were frequently offered before the temple was built; but really, as being in many respects the most suitable for the commencement of his rebellious enterprise. David, who always encouraged piety, and desired to see religious engagements punctually performed, gave his consent and his blessing.

10-12. HE FORMS A CONSPIRACY. **10.**

Absalom sent spies throughout all the tribes of Israel — These emissaries were to sound the inclinations of the people — to further the interests of Absalom, and exhort all the adherents of his party to be in readiness to join his standard as soon as they should hear that he had been proclaimed king. As the summons was to be made by the sound of trumpets, it is probable that care had been taken to have trumpeters stationed on the heights, and at convenient stations — a mode of announcement that would soon spread the news over all the country of his inauguration to the throne. **11. With Absalom went two hundred men that were called** — From their quality, reputation, and high standing, such as would create an impression that the king patronized the movement; and being aged and infirm, was willing to adopt his eldest and noblest son to divide with him the cares and honors of government. **12. Absalom sent for Ahithophel** — who he knew was ready to join the revolt, through disgust and revenge, as Jewish writers assert, at David's conduct towards Bath-sheba, who was his granddaughter. **Giloh** — Near Hebron. **The conspiracy was strong** — The rapid accession of one place after another in all parts of the kingdom to the party of the insurgents, shows that deep and general dissatisfaction existed at this time against the person and government of David. The remnant of Saul's partisans — the unhappy affair of Bath-sheba — the overbearing insolence and crimes of Joab — negligence and obstruction in the administration of justice, were some of the principal causes that contributed to the success of this widespread insurrection.

13-37. DAVID FLEES FROM JERUSALEM. **14. David said, Arise, and let us flee** — David, anxious for the preservation of the city which he had beautified, and confiding in a greater support throughout the country, wisely resolved on leaving Jerusalem.

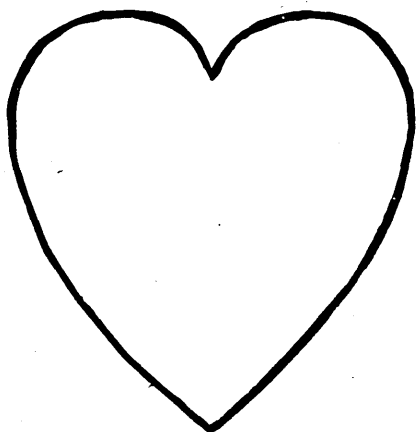
THE LESSON TAUGHT.

Central Thought: The Duty of honoring Parents and the Heavenly Father.

I. To teach the children that God has commanded them to honor their parents.

Talk with the children a little while about grocers and other dealers selling by measure. Tell what is meant by "short measure" and "full measure." It might be well to show one or two vessels used for measuring. Tell the children that their lesson to-day is about something of which God expects them to give full measure to their parents every day they live, even when

they shall grow to be men and women. Let the teacher then draw a heart on the blackboard, and print in it the words of the Golden Text.



Refer again to full measure, and remind the children of the expression, "a heart full," which they frequently use, and tell them that is how God expects them to measure honor and love to their parents. Read the Golden Text, as the fifth commandment, from the Bible.

2. To teach that Absalom dishonored his father, and died in consequence.

Tell the children that their lesson to-day is about the son of king David, who did not measure any honor to his father, and tried

to keep other people from doing it, too. Let the story of Absalom's rebellion now be told somewhat after the following manner:—

The name of David's rebellious son was Absalom. I wish each one of you would try to speak it. King David was Absalom's father. I am very sure that when Absalom was a little boy he did not honor and obey his father. He must have often been cross and saucy. When he grew to be a young man he said to himself, "I must be the king instead of my father." So he got himself beautiful chariots (carriages) and horses, such as kings have, and he chose fifty men to run before him to clear the way and let people know that he was coming when he went out to ride, just as kings do. Absalom used to stay much of the time at the king's gate. He would talk with every one who passed in to see king David, and try to make them think he would be a better friend to them than his father. He would reach forth his hands and bring the people who were going through the gates close to him and kiss them. The Bible tells us that in this way Absalom stole the love of many people from king David. Absalom was so beautiful that many people loved him for his beauty. For years Absalom tried to steal the love of the people away from king David, and at last many people wanted Absalom for their king instead of king David. Absalom told a lie to his father to make a way to go to a city, not very far away, where he could be

crowned king. Absalom told the people as soon as they heard the sound of a trumpet they should cry together, "Absalom is king." What do you think became of king David, then? He had to run away from his palace lest Absalom should kill him with his sword.

3. To teach that long life in this world is assured to those who honor their parents, while everlasting life is promised to those who honor the Heavenly Father.

Let the teacher show two flags (or draw them on the blackboard), one red and the other white. Tell what is the significance of these flags on the railroad,—the red one indicating danger, and the white one safety. Then put away the red flag out of sight. Pin to the white flag the words of the Golden Text, printed on a slip of paper. Or, if the flag is drawn upon the blackboard, print the Golden Text on it in some color that will show plainly. Tell the children that to honor their parents usually leads to a long life, because parents are so much older and wiser than their children that they can give them good advice; for instance, against cigarettes, beer, etc., which injure the health and shorten life.

Compare with the assurance of long life to those who honor their parents, the everlasting life promised to all who honor and obey their Heavenly Father. Teach explicitly the various ways in which we can honor the Heavenly Father.

SYMBOL GIFT. A white flag, with the words of the Golden Text on it. (See lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "Where is my wandering boy to-night"? "Save the boy" (Songs of Good Will); "We're marching to Canaan with banner and song"; "My soul, be on thy guard" (H. B.)—August is a month of battles. This may furnish an appropriate introduction to the lesson for the older children. It will be more effective if they have been led to make a list at home of all the battles fought in August. They are as follows: Nile, 1st; Blenheim, 2d; Crown Point, 3d; Thermopylæ, 7th; Mackinaw, 8th; Cummersdorf, 11th; Woerth, 13th; Massacre near Fort Chicago, 15th; Bennington, 16th; Paulus Hook, 19th; Saragossa, 20th; Bosworth Field, 22d; Cregy, 26th; Long Island, 27th; Cheming, 28th; Rhode Island, 29th. In this month of battles we are to study about Absalom's wicked rebellion.—"Plain Uses of the Blackboard": pp. 311, 331.—Subject for children's prayer-meeting: Summer temptations. In July and August there are more arrests in Brooklyn than in any months of the year, and it is probably so all over the land, showing the need of both watching and working.

AUGUST 17.]

LESSON VII.

[3D QUARTER.

SUBJECT: ABSALOM'S DEATH.—2 SA. 18: 24-33.

24. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25. And the watchman cried, and told the King. And the King said, If he be alone, *there is* tidings in his mouth. And he came apace, and drew near.

26. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the King said, He also bringeth tidings.

27. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the King said, He *is* a good man, and cometh with good tidings.

28. And Ahimaaz called, and said unto the King, All is well. And he fell down to the earth upon his face before the King, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the King.

29. And the King said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the King's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30. And the King said *unto him*, Turn aside, *and* stand here, And he turned aside, and stood still.

31. And, behold, Cushie came; and Cushie said, Tidings, my lord the King: for the Lord hath avenged thee this day of all them that rose up against thee.

32. And the King said unto Cushie, *Is* the young man Absalom safe? And Cushie answered, The enemies of my lord the King, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33. And the King was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Golden Text. — Whoso curseth his father and mother, let him die the death. — MAR. 7: 10.

COMPREHENSIVE COMMENTARY.

24. David sat between the two gates — *i. e.* in the tower-house on the wall that overhung the gate of Mahanaim; near it was a watch-tower, on which a sentinel was posted, as in times of war, to notify every occurrence. The delicacy of Ahimaaz's communication was made up by the unmistakable plainness of Cushie's. The death of Absalom was a heavy trial, and it is impossible

not to sympathize with the outburst of feeling by which David showed that all thoughts of the victory he had won as a king were completely sunk in the painful loss he had sustained as a father. The extraordinary ardor and strength of his affection for this worthless son breaks out in the redundancy and vehemence of his mournful ejaculations.

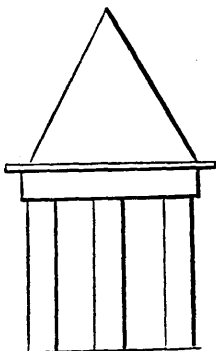
THE LESSON TAUGHT.

Central Thought: Death through Disobedience.

1. To arouse an anticipative interest to know something about the death of Absalom.

Draw on the blackboard the following figure, which is a representation of the monument of Absalom in outline:—

The children will call it a little house. Tell them that it is a picture of a monument which a man made for himself nearly three thousand years ago. Let the teacher make dots all over it, and say that they are pictures of stones which people threw at that monument as they passed by it, because it was for such a wicked man. Ask the children if they would like to know who the man was, and what he did. Print "Absalom" on the monument, and then get the children themselves to tell what was taught them last Sunday about Absalom dishonoring his father, and getting others to do so, too.



2. To teach how the disobedient Absalom died.

Let the story of Absalom's death now be told,—the journey to Hebron, the news given by the spies to the people at the sound of the trumpet (2 Sa. 15 : 10); the marching of Absalom and his army toward Jerusalem; the flight of David; the pursuit of Absalom's army; the battle at Mahanaim; the victory of David's soldiers; the flight of Absalom through the woods on a mule; the catching of his head in the bough of the trees; the coming of Joab and his ten soldiers, who pierced Absalom through with darts and spears, and then buried him in a hole under a pile of stones. Print, on the picture of the monument already drawn, the words of the Golden Text. Explain "curseth" as meaning "dishonoreth" also. Tell the children that "he that curseth his father or his mother shall surely be put to death," was one of the laws which God gave to Moses.

So much of this sad story has seemed necessary for the children to know before they could comprehend the lesson assigned for to-day,—the news of Absalom's death being received by king David, and his lament over his son. After the writing of the Golden Text on the monument, and the reading of it by the class in concert, let the teacher read the lesson, with what comment is necessary.

3. To teach that whosoever dishonors the Heavenly Father shall suffer punishment for his sin.

Show the same flags as last week. Recall from the children the meaning of the red and white.

Draw a red flag on the blackboard, and print on it the words of the Golden Text. Compare with this, "Who so curseth his God shall bear his

sin" (Lev. 24:14). Explain to the children while dishonor to parents brings an early death, as in the case of Absalom, dishonor to the Heavenly Father brings eternal punishment. Tell of the ways in which God may be "cursed," or dishonored.

SYMBOL TEXT. A red flag, with the words of the Golden Text upon it. (See lesson-picture in Review for September 28.)

ADDITIONAL HINTS. — Songs: "One there is above all others" (Songs for Little Folks); "I am so glad that our Father in Heaven tells of His love," etc.; "Sowing the seed; what shall the harvest be?" "Yield not to temptation." — "Plain Uses of the Blackboard": pp. 269-270. — Subject for children's prayer-meeting: Our Heavenly Father's wonderful love for His sinful sons and daughters.

AUGUST 24.]

LESSON VIII.

[3D QUARTER.

SUBJECT: THE PLAGUE STAYED. — 2 SA. 24: 15-25.

15. So the Lord sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beer-sheba seventy thousand men.

16. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.

17. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18. And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite.

19. And David, according to the saying of Gad, went up as the Lord commanded.

20. And Araunah looked, and saw the King and his servants coming on toward him; and Araunah went out, and bowed himself before the King on his face upon the ground.

21. And Araunah said, Wherefore is my lord the King come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from among the people.

22. And Araunah said unto David, Let my lord the King take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23. All these *things* did Araunah, *as a* king, give unto the King. And Araunah said unto the King, The Lord thy God accept thee.

24. And the King said unto Araunah, Nay; but I will surely buy *it* of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

Golden Text. — So the Lord was entreated for the land, and the plague was stayed from Israel. — 2 SA. 24: 25.

COMPREHENSIVE COMMENTARY.

15-25. HIS INTERCESSION TO GOD; THE PLAGUE CEASES. **15. From the morning**—Rather *that* morning when Gad came, till the end of the three days. **There died of the people . . . seventy thousand men**—Thus was the pride of the vain-glorious monarch, confiding in the number of his population, deeply humbled. **16. The Lord repented him of the evil**—God is often described in Scripture as repenting when He ceased to pursue a course He had begun. **17. David said** (or had said), **I have sinned . . . but these sheep, what have they done?**—The guilt of numbering the people lay exclusively with David. But in the body, politic as well as natural, when the head suffers, all the members suffer along with it; and, besides, although David's sin was the immediate cause, the great increase of national offences at this time had (*v.* 1) kindled the anger of the Lord. **18. Araunah**—Or Ornan (1 Ch. 21: 18), the Jebusite, one of the ancient inhabitants, who, having become a convert to the true religion, retained his house and possessions. He resided on Mount Moriah, the spot on which the Temple was afterwards built (2 Ch. 3: 1), but that mount was not then enclosed in the town. **21. To build an altar unto the Lord, that the plague may be stayed**—It is evident that the plague was not stayed till after the altar was built, and the sacrifice offered, so that what is related (*v.* 16)

was by anticipation. Previous to the offering of this sacrifice, he had seen the destroying angel as well as offered the intercessory prayer (*v.* 17). This was a sacrifice of expiation; and the reason why he was allowed to offer it on Mount Moriah, was partly in gracious consideration to his fear of repairing to Gibeon (1 Ch. 21: 29, 30), and partly in anticipation of the removal of the tabernacle and the erection of the Temple there (2 Ch. 3: 1). **23. All these things did Araunah, as a king give**—Indicating, as the sense is, that this man had been anciently a heathen king or chief, but was now a proselyte who still retained great property and influence in Jerusalem, and whose piety was evinced by the liberality of his offers. The words, "as a king," are taken by some to signify simply, "he gave with royal munificence." **24. Nay . . . I will . . . buy it of thee at a price**—The sum mentioned here, viz. fifty shekels of silver, equal to £6 sterling, was paid for the floor, oxen and wood instruments only, whereas the large sum (1 Ch. 21: 25), was paid afterwards for the whole hill on which David made preparations for building the Temple. **25. David offered burnt-offerings and peace-offerings**—There seems to have been two sacrifices; the first expiatory, the second a thanksgiving for the cessation of the pestilence (see on 1 Ch. 21: 26).

THE LESSON TAUGHT.

Central Thought: The Plague of Sin Stayed by Prayer.

1. To teach what a plague is.

Question the children about the different diseases they have had,—whooping cough, measles, etc. Let them know that these and other diseases are given to them by other children, that is, in common parlance, "they are catching." Remind them of times when many children were sick with the same disease. Tell them that sometimes a terrible disease comes into a town or city and causes the death of a great many people, and so is called a plague. Let the teacher, if it should seem best, describe a siege of yellow fever at the South to illustrate what a plague is. Tell the children that their lesson to-day is about a plague that came upon the Jews when David was their king.

2. To teach how king David and his people were punished for sin by a plague.

Ask the children if they ever have counted the number of people who live in their town or city. (Of course they have not.) Tell them that some

one has counted them, and found the number to be —. Compare with this population the number of Jews who died in the plague — seventy thousand. Tell the children that plagues are not always sent directly by God as a punishment, for they are most always caused by people not taking good care of their houses and their bodies; but that the plague by which so many of the Jews died was a punishment from God. Tell of the choice of punishment which was given to king David, because he and his people had grown proud of their great numbers. (See 2 Sa. 24: 11-14.) Describe the plague as lasting for three days. Then let the lesson, which tells of king David's prayer and his offering of sacrifice to obtain God's forgiveness, be either read from the Bible or told in a vivid manner. The "threshing-floor" referred to was simply a level space of ground at the top of the hill. If the teacher should wish to add an illustration of another king punished for his pride, the account of Nebuchadnezzar, who was made to eat grass like an ox, is recorded in Dan. 4: 30-37.

3. To teach that the plague of sin comes from Satan, and can be stayed in each heart by prayer.

Ask the children if they know who it is that puts pride into kings' hearts. Then read 1 Ch. 21: 1, to show that it was Satan who made king David proud of the number of his people, and so tempted him to count them. And likewise it was Satan who tempted king Nebuchadnezzar to number the houses which had been built in the great city of Babylon while he was king. Tell briefly, but pointedly, the story of Eden, where Satan tempted Adam and Eve to be so proud that they wished to be as proud and great as God Himself. ("Ye shall be as Gods.") Tell the children that ever since that time there has been a plague of sin in the world, and that everybody, large and small, is sick at heart with it.

Recall the prayer of king David for the staying of the plague which fell upon the Israelites. Contrast with this general prayer the individual prayer, "God be merciful to me, a sinner," which must be made by each one who would be cured by the plague of sin. Teach the children that as king David prayed, not only for himself, but for all the people, so should we desire to have others saved from the plague of sin. The following story will illustrate the earnestness which we should have for helping others: Long ago there was a great plague raging in the city of London. A great doctor, named John Brown, was sent for. He came in a ship, but had to be brought to land in a small boat. A father whose boy was very sick of the plague at home stood on the shore watching for the doctor, and when the boat came

near, the father jumped into the water and lifted the doctor out, and carried him to the shore, and said he must go to his boy first.

SYMBOL GIFT. A picture of praying hands, with the Golden Text upon them.

(See lesson-picture in Review of September 28.)

ADDITIONAL HINTS. — Songs: "What a friend we have in Jesus"; "All our little heartaches" (Songs for Little Folks); "Plunged in a gulf of dark despair" (H. B.); "How can a little child be saved"? (Little Pilgrim Songs). — "Plain Uses of the Blackboard": pp. 253, 275, 288, 338. — Subject for children's prayer-meeting: The benefits of affliction.

AUGUST 31.]

LESSON IX.

[3D QUARTER.

SUBJECT: GOD'S WORKS AND WORD. — Ps. 19: 1-14.

1. The heavens declare the glory of God; and the firmament sheweth his handiwork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. *There is* no speech nor language, *where* their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

5. Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple.

8. The statutes of the Lord *are* right,

rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes.

9. The fear of the Lord *is* clean, enduring forever: the judgments of the Lord *are* true *and* righteous altogether.

10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

12. Who can understand *his* errors? cleanse thou me from secret *faults*.

13. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Golden Text. — Thou hast magnified Thy word above all Thy name. — Ps. 138: 2.

COMPREHENSIVE COMMENTARY.

After exhibiting the harmonious revelation of God's perfections made by His works and His word, the psalmist prays for conformity to the divine teaching.

1. The glory of God — is the sum of His perfections (Ps. 24: 7-10; Ro. 1: 20). **Handy-work** — old English for work of his hands.

Firmament — Another word for heavens (Gen. 1: 8). **2. Uttereth** — pours forth — as a stream — a perpetual testimony. **3.** Though there is no articulate speech or words; yet, without these, their voice is heard (cf. *Margin*). **4. Their line** — or, instruction — the influence exerted by their tacit display of God's perfections. Paul

(Ro. 10 : 8), quoting from the *Septuagint*, used *sound*, which gives the same sense. 5, 6. The sun, as the most glorious heavenly body, is specially used to illustrate the sentiment; and his vigorous, cheerful, daily, and extensive course, and his reviving heat (including light), well display the wondrous wisdom of his Maker. 7-9. The law is described by six names, epithets, and effects. It is a rule, God's testimony for the truth, His special and general prescription of duty, fear (as its cause), and judicial decision. It is distinct and certain, reliable, right, pure, holy, and true. Hence

it revives those depressed by doubts, makes wise the unskilled (2 Ti. 3 : 15), rejoices the lover of truth, strengthens the desponding (Ps. 13 : 4 ; 34 : 6), provides permanent principles of conduct, and by God's grace brings a rich reward. 12-14. The clearer our view of the law, the more manifest are our sins. Still, for its full effect, we need divine grace to show our faults, acquit us, restrain us from the practice, and free us from the power of sin. Thus only can our conduct be blameless, and our words and thoughts acceptable to God.

THE LESSON TAUGHT.

Central Thought : The Works and Words of God Teach us to Praise Him.

1. To teach that king David praised God for what he saw in the Book of Nature, and so should we.

Let the teacher take a wild rose, or some other five-petalled flower, and direct the children in counting the petals and sepals. Tell them that if they could gather all of the wild roses in the world they would find the number of the parts to be just the same. An infidel said that "if he could see plan and order in nature he could believe in God." Just then, as if taken at his word, he saw a little flower, called the Texas star, growing at his feet. He picked it up and counted its parts—five little white leaves, five green ones, five stamens, etc. Looking over the fields he saw thousands of such little flowers, all made in fives. He kissed the flower he had in his hand, saying, "Bloom on, little flower, *you* have a God, and I have a God. Your God and Maker is my God and Maker." And so the little flower, without any voice to talk, taught the man how to love God. Tell the children that everything which God has made is sometimes called the "Book of Nature," by which He teaches men to love and praise Him. Speak of it as a picture-book, and let the children name some of the things which make the "pictures,"—such as flowers, birds, clouds, etc. Draw on the blackboard an open book, and make the Moon and Stars on one side, and the Sun on the other. Ask how often they have seen these pictures in God's great book. Then read the first six verses of the lesson (from the Bible), as David's song of praise, for the Book of God's Works.

2. To teach that king David praised God for His book—the Bible, and so should we.

Recall from the children the expression "Book of Nature," and tell them that God has given us another book, full of stories to read, songs to sing,

laws to obey, and rules to tell us how to do right all of the time. Ask them if they know the name of the book. They will undoubtedly answer that it is the Bible. Show them how little of the Bible king David had,—at most the first eight books of the Bible, and perhaps Job, besides his own Psalms and a few others. Tell the children that king David loved so much to read God's book,—the Bible,—and was so helped by it to be a good man, that when he was singing and praising God for the Book of Nature he went on and made a part of his song about the Bible. Ask the children if they would like to hear what were the words of the song; then read vs. 7-11 of the lesson from the Bible. The teacher will probably find that some words of explanation are necessary. Compare our full Bible with the small one which David had, and impress the children with the thought that we ought to be better than king David was, and praise God more than he did.

3. To teach that, as king David wanted his life to represent the Bible, so should we.

Show an ordinary Bible without pictures, and ask the children if they have ever seen a Bible with pictures in it. Let them say which they like best. Tell them that there many people in the world who never read the Bible, but they are always watching to see how people act who do read it, whether they are always kind and honest and true. Compare people who do so with children who often look at the pictures in a book, without reading any of the words. Tell how pictures are made for a book. The artist reads the words, and makes his pictures fit the words; so we should read and study the Bible, and make ourselves true pictures, that we may help others to know what God would have them do. Read what king David put into his song about wishing to truly represent God's Word—vs. 12-14 of the lesson.

SYMBOL GIFT. An open Bible, with the words of the Golden Text upon it.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "Sing them over again to me"; "Rain-drops" (Little Pilgrim Songs); "Precious promise"; "A loving letter the Bible is," and "Praise God for the Bible" (Little Pilgrim Songs).—What modern book has had the largest circulation? "Pilgrim's Progress," whose author died on this day, in 1683. It was more popular than other books, because made out of the Bible, the most popular of all books,—the subject of our lesson to-day, with its companion volume, God's works. There are yet two other Bibles,—Jesus, "the living Word" and Christians, God's "living Epistles," 4 vols. in all.—"Plain Uses of the Blackboard": on Bible, pp. 144, 157, 166, 217, 222, 238, 243, 248.—Subject for children's prayer-meeting: Good and bad reading.

SEPT. 7.]

LESSON X.

[3D QUARTER.

SUBJECT: CONFIDENCE IN GOD.—Ps. 27: 1-14.

1. The Lord *is* my life and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid?

2. When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.

4. One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord.

7. Hear, O Lord, *when* I cry with

my voice: have mercy also upon me and answer me.

8. *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

9. Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10. When my father and my mother forsake me, then the Lord will take me up.

11. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13. *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living.

14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Golden Text.—The Lord is my light and my salvation; whom shall I fear?—Ps. 27: 1.

COMPREHENSIVE COMMENTARY.

With a general strain of confidence, hope, and joy, especially in God's worship, in the midst of danger, the psalmist introduces prayer for divine help and guidance.

1. Light—is a common figure for comfort. **Strength**—or, stronghold—affording security against all violence. The interrogations give greater vividness to the negation implied. **2. Eat . . . my flesh**—(Job 19: 22; Ps. 14: 4). The allusion to wild beasts illustrates their rapacity. **They stumbled**—"they" is emphatic; *not I*, but *they* were destroyed. **3. In the greatest dangers. In this**—*i. e.* then, in such extremity. **4, 5.** The secret of his confidence is his delight in communion with God (Ps. 16: 11; 23: 6); beholding the harmony of His perfections, and seeking His favor in His temple or *palace*; a term applicable to the Tabernacle (cf. Ps. 5: 7). There he is safe (Ps. 31: 21; 61: 5). The figure is

changed in the last clause, but the sentiment is the same. **6. Head be lifted up**—I shall be placed beyond the reach of my enemies. Hence he avows his purpose of rendering joyful thank-offerings. **7.** Still pressing need extorts prayer for help. **Cry with my voice**—denotes earnestness. Other things equal, Christians in earnest pray audibly, even in secret. **8.** The meaning is clear, though the construction in a literal translation is obscure. The *English Version* supplies the implied clause. To seek God's face is to seek his favor (Ps. 105: 4). **9. Hide not**, etc.—(Ps. 4: 6; 22: 24). Against rejection he pleads former mercy and love. **10.** In the extremity of earthly destitution (Ps. 31: 11; 38: 11), God provides (cf. Mat. 25: 35). **11. Thy way**—of providence. **A plain path**—(Ps. 26: 12). **Enemies**—*lit. watchers for my fall* (Ps. 5: 8). **12. Will**—*lit. soul, desire* (Ps. 35: 25).

Enemies — *lit. oppressors.* Falsehood aids cruelty against him. **Breathe out** — as being filled with it (Ac. 9: 1). 13. The strong emotion is indicated by the incomplete sentence, for which the *English Version* supplies a proper clause; or, omitting that, and rendering, *yet I believed,* etc., the contrast of his faith and his danger is expressed. **To see** — is to experience (Ps. 22: 17). 14. **Wait**, etc. — in confident expectation. The last clause is, *lit. and wait*, etc., as if expecting new measures of help.

THE LESSON TAUGHT.

Central Thought: Trusting God for Care and Help.

1. To teach the children a little song about trusting in God.

How many of you have little baby-brothers and sisters at home? What do you call their little beds? Cradles. How is a cradle different from any other bed? It rocks. How many of you have ever rocked your baby-brother or sister to sleep? All put out your arms as I do mine (extended in front). Now let us rock our arms like a cradle, — rock, rock, rock, rock (swaying the arms gently from side to side). Arms down now. When your mother rocks the cradle, does she sing a little song sometimes? Do you ever sing when you rock the cradle? How many of you would like to learn a pretty cradle-song? Why do you wish to learn it?

The following song should now be taught, two lines at a time, making sure that its meaning is understood; for it is the truth which the song teaches, more than the music itself, that the teacher should desire the children to gain: —

SLUMBER-SONG.*

O little child, lie still and sleep,
 Jesus is near,
 Thou needst not fear;
 No one need fear whom God doth keep,
 By day or night;
 Then lay thee down in slumber deep,
 Till morning light.

O little child, lie still and rest:
 He sweetly sleeps
 Whom Jesus keeps,
 And in the morning wake so blest,
 His child to be;
 Love every one, but love Him best,
 He first loved thee.

I know that some little children sing after they go to bed at night, — sing themselves to sleep. I wish all of you would promise me that you will sing this sweet song after you go to bed every night this week. I am sure God would like to hear you sing about trusting Him.

2. To teach king David's song of about trusting God.

(Draw a harp. See pattern in lesson for August 3.)

What have I drawn on the blackboard? A harp. Of what king does

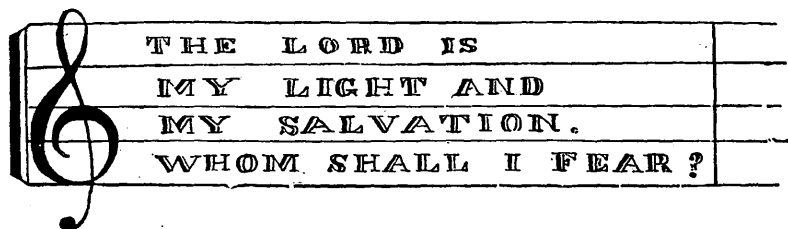
* See LITTLE PILGRIM SONGS, p. 18.

it make you think? King David. Why? Because we have had so many lessons about his playing on the harp and singing songs to God. I think when king David was a little boy he must have sung some little songs about trusting in God, like the one you have learned to-day, for I find here in the Bible (opening to the lesson) a song of trust which he made and sang when he had grown to be a man and a king. I do not know the tune to which he sang it. I am sure that I could not play it even if I had a harp in my hands, but I can read to you the words of his song. (Let the teacher now read the lesson from the Bible.)

You have had many lessons about king David, but you have not learned all about the many troubles and dangerous times that he had; first, because of the lions and bears which he had to fight when he was a shepherd-boy; and then because of the cruel king Saul, and then because of his own wicked son Absalom, and other wicked men who sought to kill him. God delivered him out of all his troubles, and so he could sing this sweet song of trust which I have just read. Let several short watchwords from the psalm be repeated and memorized.

3. To teach that God is a helper to all who put their trust in Him.

I have written on the blackboard a verse out of the Bible. What does it look like? A song. You need not try to sing it, but I would like to have



some of you try to read it. After two or three of you have read it, then you may all read it together.

How many of you have ever been in bed alone in a dark room? Did you ever wake up and feel afraid of the dark? I have known of little children waking up in the dark and crying for a light. It may be that some of you have done so. Why do little children feel so safe in a room when there is a light? Because they can see everything. I do not think king David was afraid to be in a dark room, but he was afraid to live without God in this sinful world, and so he called God his Light. God was like a light to show him how to do right, and also to show him the way to Heaven. So

king David put into his song of trust, "The Lord is my light and my salvation." Let us all read these words together from the blackboard. I wish you would all be afraid to do without God in this sinful world. I wish you would all take Him for your light and your salvation.

When little boys and girls are in a dark room they think of all sorts of foolish things to be afraid of. But if we do not take God for our light, there is really something to be afraid of—Satan and his bad angels. They are always watching to get us into trouble. If we take God for our light and our salvation, we can say, as king David did, "Whom shall I fear?" Let us now together read the song-verse from the blackboard.

SYMBOL GIFT. The Golden Text, printed on a music-staff.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "God cares for every little child" (Little Pilgrim Songs); "All my doubts I give to Jesus"; "He leadeth me"; "All the way my Savior leads me."—Songs of harvest: "O, where are the reapers"? "Ho! reapers"; "Weary gleaner"; "Sowing the seed," etc.—"Plain Uses of the Blackboard": p. 319.—Subject for children's prayer-meeting: Religion in three household words.—Love, trust, obey.

SEPT. 14.]

LESSON XI.

[3D QUARTER.

SUBJECT: WAITING FOR THE LORD.—Ps. 40: 1-17.

1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.

2. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3. And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the Lord.

4. Blessed *is* that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

5. Many, O Lord my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6. Sacrifice and offering thou didst not

desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

7. Then said I, Lo, I come: in the volume of the book *it is* written of me,

8. I delight to do thy will, O my God. yea, thy law *is* within my heart.

9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.

11. Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me.

12. For innumerable evils have compassed me about. mine iniquities have

taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15. Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

17. But I *am* poor and needy; yet the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

Golden Text. — I delight to do Thy will, O my God. — Ps. 40 : 8.

COMPREHENSIVE COMMENTARY.

In this psalm a celebration of God's deliverance is followed by a profession of devotion to His service. Then follows a prayer for relief from imminent dangers, involving the overthrow of enemies and the rejoicing of sympathizing friends. In Heb. 10 : 5, etc., Paul quotes vs. 6-8, as the words of Christ, offering himself as a better sacrifice. Some suppose Paul thus accommodated David's words to express Christ's sentiments. But the value of his quotation would be thus destroyed, as it would have no force in his argument, unless regarded by his readers as the original sense of the passage in the Old Testament. Others suppose the psalm describes David's feelings in suffering and joy; but the language quoted by Paul, in the sense given by him, could not apply to David in any of his relations, for as a type the language is not adapted to describe any event or condition of David's career, and as an individual representing the pious generally, neither he nor they could properly use it (cf. on v. 7 below). The psalm must be taken, then, as the sixteenth, to express the feelings of Christ's human nature. The difficulties pertinent to this view will be considered as they occur.

1-3. The figures for deep distress are illustrated in Jeremiah's history (Jer 38 6-12). Patience and trust manifested in distress, deliverance in answer to prayer, and the blessed effect of it in eliciting praise from God's true worshippers, teach us that Christ's suffering is our example, and His deliverance our encouragement (Heb. 5 : 7, 8; 12 : 3, 1 Pe. 4 : 12-16). **Inclined** — (the ear, Ps. 17 : 6), as if to catch the faintest sigh. **A new song** — (Ps. 33 : 3) **Fear**, and **trust** — revere with love and faith. **4. Blessed** — (Ps. 1 : 1, 2 : 12). **Respecteth** — *lit. turns towards*, as an object of confidence. **Turn aside** — from the true God and His law to falsehood in worship and conduct. **5. Be reckoned up in order** — (cf. Ps. 5 : 3, 33 : 14, Is. 44 : 7), too many to be set forth regularly. This is but one instance of many. The use of the plural accords with the union of Christ and His people. In suffering and triumph, they are one with Him. 6-8. In Paul's

view this passage has more meaning than the mere expression of grateful devotion to God's service. He represents Christ as declaring that the sacrifices, whether vegetable or animal, general or special expiatory offerings, would not avail to meet the demand of God's law, and that He had come to render the required satisfaction, which he states was effected by "the offering of the body of Christ," for that is the "will of God" which Christ came to fulfil or do, in order to effect man's redemption. We thus see that the contrast to the unsatisfactory character assigned the Old Testament offerings in v. 6, is found in the compliance with God's law (cf. vs. 7, 8). Of course, as Paul and other New Testament writers explain Christ's work, it consisted in more than being made under the law or obeying His precepts. It required an "obedience unto death," and that is the compliance here chiefly intended, and which makes the contrast with v. 6 clear. **Mine ears hast thou opened** — Whether allusion is made to the custom of boring a servant's ear in token of voluntary and perpetual enslavement (Ex. 21 : 6), or, that the *opening of the ear*, as in Is. 48 : 8; 50 : 5 (though by a different word in *Hebrew*), denotes obedience by the common figure of hearing for obeying, it is evident that the clause is designed to express a devotion to God's will as avowed more fully in v. 8, and already explained. Paul, however, uses the words, "a body hast thou prepared me," which are found in the *Septuagint* in the place of the words, "*mine ears hast thou opened*." He does not lay any stress on this clause, and his argument is complete without it. It is, perhaps, to be regarded rather as an interpretation or free translation by the *Septuagint*, than either an addition or attempt at verbal translation. The *Septuagint* translators may have had reference to Christ's vicarious sufferings as taught in other Scriptures, as Is. 53; at all events the sense is substantially the same, as a body was essential to the required obedience (cf. Ro. 7 : 4; 1 Pe. 2 : 24). **7. Then** — in such case, without necessarily referring to order or time. **Lo, I come** — I am prepared to do, etc. **In the vol-**

name of the book—*roll of the book*. Such rolls, resembling maps, are still used in the synagogues. **Written of me**—or, on me, prescribed to me (2 Ki. 22: 13). The first is the sense adopted by Paul. In either case the Pentateuch, or law of Moses is meant, and while it contains much respecting Christ directly, as Gen. 3: 15; 49: 10; Deu. 18: 15, and, indirectly in the Levitical ritual, there is nowhere any allusion to David. 9, 10. Christ's prophetic office is taught. He "preached" the great truths of God's government of sinners. **I have preached**—*lit. announced good tidings*. 11. May be rendered as an assertion that God will not withhold, etc. (Ps. 16: 1). **12. Evils**—inflicted by others. **Iniquities**—or, penal afflictions, and sometimes calamities in the wide sense. This meaning of the word is very common (Ps. 31: 11, 38: 4); cf. (Gen. 4: 13, Cain's punishment); (Gen. 19: 15, that of Sodom); (1 Sa. 28: 10, of the witch of Endor); also (2 Sa. 16: 12; Job 19: 29; Is. 5: 18; 53: 11). This meaning of the word is also favored by the clause, *taken hold of me*, which follows, which can be said appropriately of *sufferings*, but not of *sins* (cf. Job 27: 20; Ps. 69: 24). Thus, the difficulties, in referring this psalm to Christ, arising from the usual reading of this verse are removed.

Of the terrible *afflictions*, or sufferings alluded to and endured for us, cf. Lu. 22: 39-44, and the narrative of the scenes of Calvary. **My heart faileth me**—(Mat. 26: 38), "My soul is exceedingly sorrowful, even unto death." **Cannot look up**—*lit. I cannot see*, not denoting the depressions of conscious guilt, as Lu. 18: 13, but exhaustion from suffering, as *dimness* of eyes (cf. Ps. 6: 7; 13: 3; 38: 10). The whole context thus sustains the sense assigned to *iniquities*. 13 (Cf. Ps. 22: 19). 14, 15. The language is not necessarily imprecatory, but rather a confident expectation (Ps. 5: 11), though the former sense is not inconsistent with Christ's prayer for the forgiveness of His murderers, inasmuch as their confusion and shame might be the very means to prepare them for humbly seeking forgiveness (cf. Ac. 2: 37). **For a reward**—*lit. in consequence of*. **Aha**—(cf. Ps. 35: 21, 25). 16. (Cf. Ps. 35: 27.) **Love thy salvation**—delight in its bestowal on others as well as themselves. 17. A summary of his condition and hopes. **Thinketh upon**—or, Provides for me. "He was heard," "when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death."

THE LESSON TAUGHT.

A SERMON TO THE CHILDREN

By REV. WILBUR F. CRAFTS.

God Thinking of us.

"THE LORD THINKETH UPON ME."—Ps. 40: 17.

I want to tell you, from the Bible, some wonderful things about God's thoughts of us, and our thoughts of him. The first is what the text tells us—that *God thinks of us*. When Nehemiah was building the wall at Jerusalem, and bad people were watching for a chance to kill him, he prayed, "*Think upon me, O God!*" And the Lord did think upon him, and watch over him, so that he was saved from all harm. (Neh. 5: 19.)

At another time, when Jonah, one of God's ministers, was out on the sea, and a great storm arose that threw the waves all over the vessel, he prayed to God for all in the ship: "Think upon us, that we perish not." And all were saved. (Isa. 1: 6.)

It will be a beautiful prayer for us to say "Think upon me, O God!" It is always pleasant to have kind friends say that they often think of us, but the best of all is to read in the Bible, "The Lord thinketh upon *me*." David thought it was very wonderful that the God who made all the

stars, and takes care of all the worlds, should ever think about him, and so he sang with his beautiful harp: "What is man that Thou art mindful of him, and the son of man that Thou regardest him?" (Ps. 8 : 4.)

And Job thought it was so strange that God should think of him that he said: "What is man that Thou shouldest set Thine heart upon him?" (Job 7 : 17.)

In another place in the Bible God says to us: "I know the thoughts that I think toward you, saith the Lord — thoughts of peace and not of evil." (Jer. 29 : 11.)

Many of God's loving thoughts about us are written in the Bible, so that one who loved God very much used to sing when he was reading it: "How precious are *Thy thoughts* unto me, O God!" (Ps. 139 : 17.)

But God has a great many more thoughts about us than all He has written down in the Bible, so that David says: "Many, O Lord, my God! are Thy . . . thoughts which are toward us: they cannot be reckoned up in order unto Thee. If I would declare and speak of them, they are more than can be numbered." (Ps. 40 : 5.)

The sweetest of all God's thoughts toward us is that thought of His heart which we *love*.

It was Sunday evening. Little Sidney, who was scarcely four years old, was sitting on his mother's knee, and turning over one by one some cards, on each of which a text was printed. The first was for mamma, the next for him: and as she read each one aloud, she added a few words of simple explanation. Presently one came to him which, to his great delight, he found that he could read. Pointing with his finger, he exclaimed, "O mamma! 'God is love,'" and his face beaming with delight, he added, "Please let me go and tell my nursie that."

Away he went, but soon the little steps came trotting back again, and he returned, saying, "Mamma, what *was* the middle word? I can't remember." "'Is,' my dear child," she answered; "'God is love.'" Still the same puzzled look remained, and presently he asked, "Shouldn't it be *does*? — God *does* love." His mother explained that "God *is* love," means that God is loving in all that He *is*, and all that He *does*. Ever after, "God is love" was his favorite motto.

Four years afterward, when called upon to choose his birthday treat, he asked that he might speak to some poor mothers who met every week to work together whilst his mamma read to them. Being asked what he meant to

say to them he answered, "I shall tell the mothers, 'God is love,' and the little children, 'God loves you.'"

Now, if God first loved us, we ought to love Him. If He thinks loving thoughts of us, we ought not to think wicked thoughts of Him. We say God is everywhere—but a little boy once said; "There is one place where God is not." "Where?" "He is not in the thoughts of the wicked." (Ps. x: 4.) If our hearts are full of wicked thoughts, God will not come in to dwell there as His temple. But God will know of our bad thoughts, for the Bible says, "Thou understandest my thought afar off." (Ps. 139: 2; Am. 4: 13.)

When Solomon was about to have the crown put on his head and to be a king, his dying father told him to be good, even down in his heart, because, he said, "the Lord understandeth all the imagination of the thoughts." (1 Ch. 28: 9.)

And you remember how Jesus said to some people who were thinking wicked things about Him, which He could see in their hearts, because He was God: "Wherefore think ye evil in your hearts?" (Mat. 9: 4.)

God wants us to give up all our wicked thoughts for loving ones about Him, such as He has about us; and so He says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." (Isa. 55: 7.)

All who think back loving thoughts of God to His loving thoughts of us will have their names written in God's book of His special friends, for it says in the Bible: "A book of remembrance was written before Him for them that feared the Lord, and that *thought upon His name.*" (Mal. 3: 16.)

As God has written His loving thoughts toward us in the Bible on earth, will we not have our loving thoughts of Him written in the book of remembrance in Heaven?

SYMBOL GIFT. A gilt card, symbolizing joy, with the words of the Golden Text on it.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS.—Songs: "Light after darkness"; "My God, my Father, while I stray"; "Savior, more than life to me"; "O, to be nothing"; "Guide me, O Thou great Jehovah" (H. B.)—President Garfield died September 19, and so was "waiting" on this day, in 1881, for God's call to the other world. Shortly before he died he heard his wife saying the prayer, "Guide me, O thou great Jehovah," and asked that the door might be quietly opened wider that he might follow that sweet prayer of Christ, which he greatly enjoyed,—saying earnestly, as it closed: "That's grand."—"Plain Uses of the Blackboard": p. 324.—Subject for children's prayer-meeting: Patience.

SEPT. 21.]

LESSON XII.

[3D QUARTER.

SUBJECT: A SONG OF PRAISE—Ps. 103: 1-22.

1. Bless the Lord, O my soul. and all that is within me, *bless* his holy name.

2. Bless the Lord, O my soul, and forget not all his benefits:

3. Who forgiveth all thine iniquities; who healeth all thy diseases;

4. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

5. Who satisfieth thy mouth with good things; so that that thy youth is renewed like the eagle's.

6. The Lord executeth righteousness and judgment for all that are oppressed.

7. He made known his ways unto Moses, his acts unto the children of Israel.

8. The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy.

9. He will not always chide: neither will he keep *his* anger forever.

10. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12. As far as the east is from the west, so far hath he removed our transgressions from us.

13. Like as a father pitieth *his* children, so the Lord pitieth them that fear him.

14. For he knoweth our frame; he remembereth that we *are* dust.

15. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

16. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17. But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18. To such as keep his covenant, and to those that remember his commandments to do them.

19. The Lord hath prepared his throne over all the heavens; and his kingdom ruleth over all.

20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Golden Text.—Bless the Lord, O my soul, and forget not all His benefits.—Ps. 103: 2.

COMPREHENSIVE COMMENTARY.

1-22. A psalm of joyous praise, in which the writer rises from a thankful acknowledgment of personal blessings to a lively celebration of God's gracious attributes, as not only intrinsically worthy of praise, but as specially suited to man's frailty, and concludes by invoking all creatures to unite in his song.

1. Bless, etc.—when God is the object, praise. **My soul**—myself (Ps. 3: 3; 25: 1), with allusion to the act as one of intelligence. **All within me**—(Deu. 6: 5). **His holy name**—(Ps. 5: 11), His complete moral perfections. **2. Forget not all**—not any, none of His benefits. **3. Diseases** as penal afflictions (Deu. 39: 2, 2 Ch. 21: 19). **4. Redeemeth**—cost is implied. **Destruction**—

lit. pit of corruption (Ps. 16: 10). **Crowneth**—or, adorneth (Ps. 65: 11). **Tender mercies**—compassions (cf. Ps. 25: 6; 40: 11). **5.** By God's provision, the saint retains a youthful vigor like the eagles (Ps. 92: 14; cf. Is. 40: 31). **6. Lit. righteousnesses and judgments**, denoting various acts of God's government. **7. Ways**—of providence, etc., as usual (Ps. 25: 4; 67: 2). **Acts**—*lit. wonders* (Ps. 9: 11; 78: 17). **8-10.** God's benevolence implies no merit. He shows it to sinners, who also are chastened for a time (Ex. 34: 6). **Keep (anger)**—in Lev. 19: 18 bear a grudge (Jer. 3: 5, 12). **11. Great**—efficient. **12. Removed . . from us**—so as no longer to effect our relations to Him. **13. Pitieth**—*lit. has compassion on*. **14. He**

[who formed, Ps. 94: 9] **knoweth our frame**—*lit. our form.* **We are dust**—made of and tending to it (Gen. 2: 7). 15, 16. *So short and frail* is life that a breath may destroy it. **It is gone**—*lit. it is not.* **Know it no more**—no more recognize him (Ps. 90: 6; Is. 40: 6-8). 17, 18. For similar contrast cf. Ps. 90: 2-6; 102: 27, 28. **Such . . . covenant**—limits the general terms preceding. **Righteousness**—as usual (Ps. 7: 17; 31: 1). 19. God's firm and

universal dominion is a pledge that He will keep His promise (Ps. 11: 4; 47: 8). **20-22. Do his commandments . . . word**—or *lit. so as to harken*, etc., *i. e.* their acts of obedience are prompt, so that they are ever ready to hear, and know, and follow implicitly His declared will (cf. Deu. 26: 17; Lu. 1: 19). **Ye his hosts**—myriads, or armies, as corresponding to *angels of great power*; denoting multitude also. **All his works**—creatures of every sort, everywhere.

THE LESSON TAUGHT.

Central Thought: The Ladder of Christian Gladness.

1. To tell briefly and vividly the story of Jacob's ladder. (Gen. 28: 10-22.) Make an outline picture of the rounds on a blackboard or slate. Connect that story with the present lesson by saying that we are to study to-day about *David's* ladder to Heaven.

2. To explain the ladder by which we rise from sin to heaven. Read the first five verses of the lesson, and then write on the ladder round by round, beginning at the bottom:—

Illustrate each word as it is written, beginning with "sin." Show that "sin is woe," that doing wrong makes most of the pain and sickness in our bodies, most of the sorrows of our minds, most of the troubles in homes and towns. When David did wrong it made him unhappy by the bad reputation it gave him, and by his troubled conscience; and it made his home unhappy, for his sons imitated their father's wickedness; and it made the nation unhappy, for it brought war and plague. But when he repented and God forgave his sins, his mourning was changed to praising, and he took his harp to sing forth his gladness in this and other psalms. First he praised God for forgiveness. (Write "Forgiveth" on first round.) By that he climbed out of sin and sorrow and sang. (Read the first two and a half verses of the psalm.) "Why are you so happy?" said a lady to a little girl. "Oh, I was wicked and God was angry with me, but now He has forgiven me, and that's why I am so happy."

Then as David sang his heart climbed higher still in gladness, and he praised God for healing his sin-sick soul. (Write "Healeth.") If a man in jail was sick he would want not only pardon,—that is, forgiveness,—but also healing. God forgives the sins we have done, and then cures us of the love



of sin, so that we may not go on sinning as before, but rather singing glad praises with all our hearts.

When any one gets to praising God for being forgiven and healed, then their joy climbs up the ladder another step to praise Jesus for *redeeming* us. (Write "Redeemeth.") Sin is like slavery. The drunkard does not wear chains outside, but his love of rum is like a chain to drag him into rum-shops. Jesus can break every chain, giving us love for the right rather than the wrong. He does this by dying in our stead on the cross, and then coming into our hearts to make them new. That is redemption, buying us out of slavery by dying for us and living in us.

At last, when we die, God helps us to climb higher still up the ladder of joy by *crowning* us as kings in Heaven, and *satisfying* with His loving kindness. (Write.) A little Christian girl, ten years old, was dying. She knew for days before that she could not get well, but it gave her no sorrow to think of dying. Her father asked her if she would like the minister to pray with her. Marian said, "Yes, if he did not pray that God would keep her here,"—she wanted to go to Heaven, where Jesus was, and dear mamma. She said that Jesus was with her, close to her; He was her best and dearest friend, and she wanted to be with Him, at home in Heaven, if it were God's will that it should be so. Then she gave directions about her funeral, and said, "Write on the stone, over my grave, 'Happy! happy! happy!'" And soon afterwards she fell asleep in Jesus. Dear children, will you not trust the same Savior in whom little Marian trusted? Pray to Him to forgive your sins, to give you "a clean heart and a right spirit." He loves you as He loved Marian; He gave her peace and joy, and He will give the same to you if you ask Him, trusting to the loving words He said while on earth, "Suffer the little children to come unto Me."

SYMBOL GIFT. A picture of a ladder, with the words of the Golden Text on the rounds.

(See lesson-picture in Review for September 28.)

ADDITIONAL HINTS. Songs: "We praise thee, O God"; "I've found the pearl"; "I feel like singing"; "All people that on earth do dwell" (H. B.); "Let us gather up the emblems."—The planet Neptune was discovered on this day, bringing great joy to the successful discoverer. Still greater joy may be found in looking through this psalm to discover more and more of God's goodness. "Plain Uses of the Blackboard": p. 245 ("Thanksgiving Street").—Subject for children's prayer-meeting: What have I to praise God for? A Sunday-school teacher in Michigan, at the close of the lesson on a recent Sunday, handed to her scholars little slips of paper on which was printed the question, "What have I to be thankful for?" asking that each should take time to consider and answer on the following Sunday. Among the replies that were then given was the following pathetic sentence, written by a little girl who had doubtless learned by bitter processes the painful truths it told: "I am thankful there are no rum-shops in heaven."

SEPT. 28.]

A Pictorial Review.

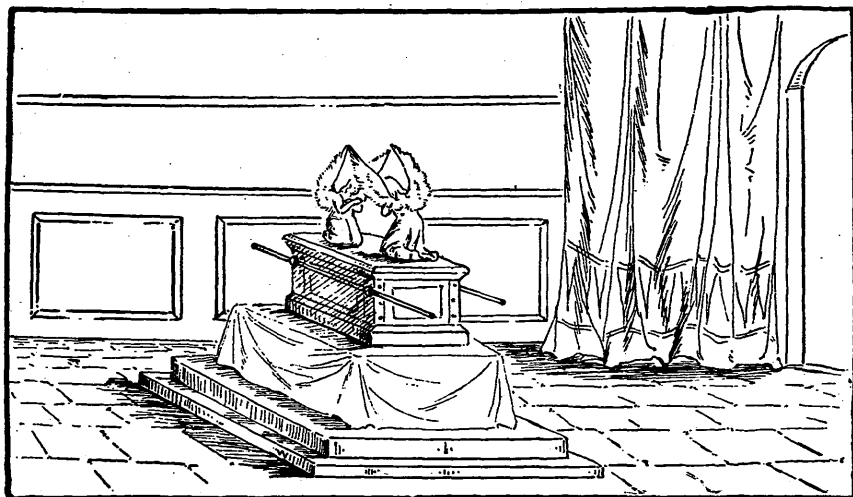
[3D QUARTER.

(See Review of March 30 for hints in regard to using pictures.)



ISRAEL COMING TO CROWN DAVID KING.

JULY 6.



THE ARK IN THE HOUSE OF OBED-EDOM.

JULY 13.



JULY 20.

KING DAVID AND THE PROPHET NATHAN.



JULY 27.

ZIBA BRINGS THE SON OF JONATHAN TO KING DAVID.



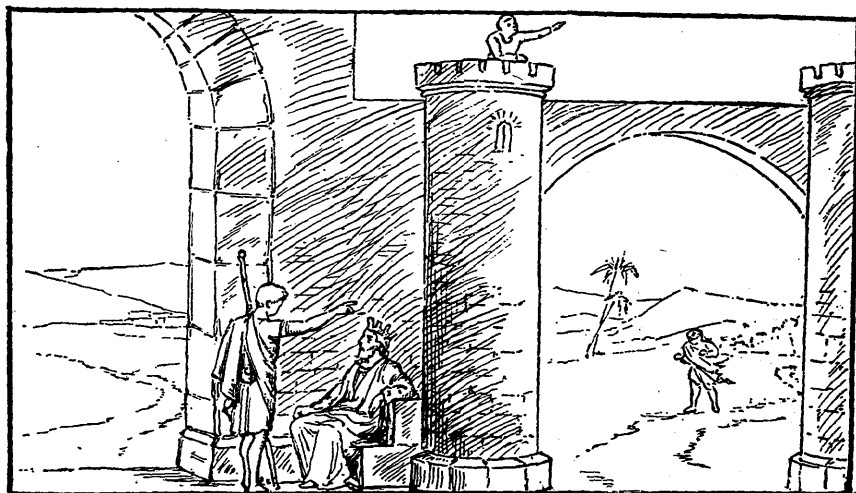
KING DAVID PRAYING TO BE FORGIVEN.

AUG. 3.



ABSALOM STEALING THE HEARTS OF THE PEOPLE.

AUG. 10.



AUG. 17. KING DAVID HEARS OF ABSALOM'S DEATH.



AUG. 24. KING DAVID AND ARAUNAH'S THRESHING-FLOOR.



KING DAVID PRAISING GOD FOR HIS WORKS AND HIS WORD.

AUG. 31.



KING DAVID PRAISING GOD FOR HIS CARE.

SEPT. 7.



SEPT. 14.

KING DAVID PRAYING TO GOD ON HIS HARP.



SEPT. 21.

KING DAVID PRAISING GOD FOR HIS BLESSINGS.

ADDITIONAL HINTS.—Harvest-Songs: See hints after lesson of September 7.—Plan for a harvest Review in "Plain Uses of the Blackboard," p. 227. The Review-day being the anniversary of the Battle of Marathon, that battle would afford illustrations for a children's temperance prayer-meeting. We can win even with the great odds of money and political power and appetite against us, because we are fighting for God and home and native land against the despoiler who is seeking to conquer our land, ruin our homes, and rob our people.

Hints about Reviewing.

The autumn season is fruitful in suggestiveness to the teacher about conducting the Review. Let it be considered a harvest of the seed of the Word of God sown during the past three months,—a harvest not only of the facts given, but of the spiritual truths imparted. Two plans will now be given for connecting the thought of the harvest with the lessons of the quarter.

FIRST PLAN.

Give to each child, on the Sunday before the Review, an apple, three or four inches across, cut of either red or green paper (scrap-book pictures representing a variety of fruit might be used). On each piece of fruit write or print the name of one lesson, and the place where it may be found in the Bible. Ask each child to print during the week, to return next Sunday, all he can remember about the lesson named on his apple.

On Review-Sunday let these apples be gathered in a basket, and what is on them read by the teacher.

SECOND PLAN.

Decorate the class-room with fruit and grains. Make twelve small sheaves of wheat, and place them in a row in front of the children. Let each sheaf represent a lesson. Tuck into the sheaves slips of paper containing questions about the lessons; four or five questions on each lesson will suffice. The questions will need to be read with much animation in order to hold the attention of the children.

The Review plan suggested for the fourth quarter will necessitate some preparation during the week following Sunday, September 28. Please examine it now.

BLACKBOARD TEMPERANCE LESSON.*

"What are you good for, my brave little man?

Answer that question for me, if you can."

This is what a mother said to her tiny bit of a boy, who seemed to be good for nothing at all but to tease and play all day. Let us ask almost the same question of this ear of corn. What are you good for?



I know of a Sabbath-school boy who was one day writing a composition about soldiers and battles, and as he had not yet learned to spell very well, he wrote, "They marched in straight rows behind their *kernel*." You and I know that he should have spelled it *colonel*. All the little grains on the whole ear of corn rank as *kernels*. Have I spelled the word right, boys and girls? See how they stand shoulder to shoulder, ready for service. Now you may answer the question I ask of the corn, and I will write down your answers.

How wonderful that so small a company can do so much. Now, boys and girls, just put your hands over your eyes and see if you can think of all the brave things the little company of *kernels* can do, and repeat all you can remember. Then you may look at the list to see if you have forgotten anything.

"WHAT ARE YOU GOOD FOR?"

GOOD FOR FOOD.

It is eaten green or made into hominy, meal, or starch. It is food for animals as well as for man.

GOOD FOR FUEL.

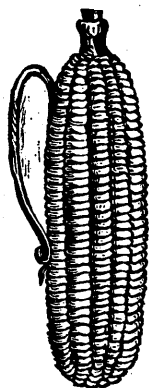
It is burned on the prairies where trees do not grow.

GOOD FOR DOMESTIC PURPOSES.

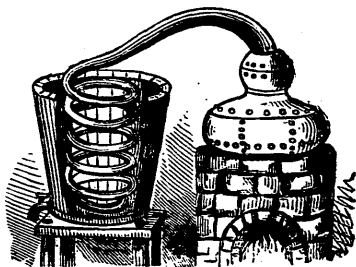
Beds are filled with the husks. Chairs are also stuffed with them. Mats are made of them.

Now let your little heads measure the great quantity of corn that the farmers of the United States raise in one year—1,606,604,902 bushels! Now, if you are good at doing sums, multiply the number of bushels by fifty

cents, for that is what each bushel will sell for on the average ; in some places it will bring more and in others less. What a large sum of money it makes ! We should have put in our list, " Good for making money." Do you not think so ?



When the corn is growing in the field it is sometimes destroyed by worms or by blight, and so every year much is lost. The most destructive worm that attacks it, however, is the worm of the still, and this happens after it has all been gathered in good condition.



If you have drawn the ear of corn on your slate, let me show you how to add some lines so that you may see how an ear of corn often looks after the worm of the still has done its work.

Here is a picture of the worm itself. You will not find it in the corn-fields, boys and girls, but in the distilleries, where vile whiskey, that causes so much sorrow, crime, and death, is made from the good and useful corn.

An Indian brought an ear of corn to a white man, and asked him to show him how to fix it, so he could drink it out of a bottle just as he had seen white men do. The Indian was a wiser man without the knowledge than he would have been with it. Do you not think so ? Some of the Indians have been wise enough to make laws that rum shall not be brought into their nations. The chief of the Cherokees made such a law.

But even if some Indians are not willing to drink it, other Indians and plenty of white men are ready for it, and so the worm of the still is kept at work. It is safe to say that a quarter of the corn that grows is used for making strong drink. How displeased must the Lord of the harvest be when He looks upon this waste ! It is worse than waste ; it is turning bread into stones with which to drag men and women into eternal woe. Boys, if you grow up to be farmers, will you not see to it that the worm of the still does not get into your corn-crop ? Girls, perhaps you can warn fathers, brothers, and friends about this worm of the still.

Will any one say, " For making whiskey," is one of the things corn is good for ?

OCT. 5.]

LESSON I.

[4TH QUARTER.

SUBJECT: SOLOMON SUCCEEDING DAVID. — I KI. I : 22-31.

22. And lo, while she yet talked with the King, Nathan the prophet also came in.

23. And they told the King, saying, Behold Nathan the prophet. And when he was come in before the King, he bowed himself before the King with his face to the ground.

24. And Nathan said, My lord, O King, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25. For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the King's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26. But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27. Is this thing done by my lord the King, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the King after him?

28. ¶ Then king David answered and said, Call me Bath-sheba. And she came into the King's presence, and stood before the King.

29. And the King sware, and said. *As* the Lord liveth, that hath redeemed my soul out of all distress.

30. Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31. Then Bath-sheba bowed with *her* face to the earth, and did reverence to the King, and said, Let my lord king David live forever.

Golden Text. — And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. — I CH. 28 : 9.

COMPREHENSIVE COMMENTARY.

28-31. Then king David answered and said, Call me Bath-sheba — He renews to her the solemn pledge he had given, in

terms the solemnity and impressiveness of which show that the aged monarch had roused himself to the duty the emergency called for.

THE LESSON TAUGHT.

Central Thought: A Succession in God-serving.

1. To lead the children to express the desire they all have to follow the ways of their parents.

I wonder if there is any little girl here who could wear her mamma's dress and have it just fit her. No. Have you never seen little girls wearing their mamma's dresses and bonnets and aprons? Yes, when they were playing lady. How many of these little girls have ever "played lady"? and what have these boys done so as to seem just like papa? Played

store. Does it make you feel real large to wear mamma's and papa's things and try to do as they do? Yes. I can tell you a story of a little boy who tried in a wrong way to be a man. The little fellow was only four years old. A gentleman who had not seen him for two or three years patted him on the head, saying, "You are growing so fast you will soon be a man." "I be most a man now, for I smoked a cigar the other day," answered the boy. The smoking of cigars or cigarettes is just the thing that will keep boys from growing to be strong, large men.

HENRY GREEN'S SONS.

Can you all read this sign which I have printed on the blackboard? I wonder if you know what it means? No. It means that "Henry Green" was the father, and that when he died his sons went on with the same business. They are now doing just as their father did. This often happens. How many of these boys think they will some time be in the same business that their fathers are now doing.

2. To teach that the aged king David named Solomon as his successor, and urged him to be true to God in all his ways.

(Let the teacher draw a crown on the blackboard.)

Of what kind of a person does this make you think? A king. Can any of you tell me who usually becomes the new king when the old king dies? Yes, the king's son. Generally the oldest son is made king in his father's place, but not always. What name have I printed in the crown? David. You have been hearing so many things about king David for several Sundays that you do not need to be told to-day who he was, do you?

King David grew old just as all people do, and when he had been king for forty years, he grew so sick and so feeble, that everybody began to see that he would soon die, and that some one must be chosen to be king in his stead. I have heard about the son of a king snatching the crown from his dying father's head, and putting it on his head, so anxious was he to be made the king. Something almost like this did Adonijah, the son of king David, do. While his aged father was lying in bed, very ill, Adonijah gathered many people together and made a great feast for them, for he wanted them to call him king. The people did shout, "God save king Adonijah," but that did not make him king. It was not God's plan that

Adonijah should be king, but another son of king David, named Solomon. God sent Nathan, one of his prophets, first to Bathsheba, the mother of Solomon, and then to the old and dying king himself, to tell them that it was God's will that Solomon, and not Adonijah, should be king when David should be dead. How many of you would like to have me read from the Bible what God's prophet, and Bathsheba, and king David said to each other about Solomon being king? (Let the teacher read 1 Ki. 1:15-33, paraphrasing when necessary to the understanding of the children.)

What name shall I put in the King's crown now? Solomon.

(The teacher draws a high priest's crown on the blackboard and prints in the rim, "Holiness to the Lord.") I have not drawn another king's crown, children, but a cap such as God said the high priest should wear. It was made of white linen, and had a gold band with the words "Holiness to the Lord" engraved on it, so as to make the high priest remember that in all his ways he must please God. King David did not have these words on his crown, but he had tried to live a life that would please God. Sometimes he had made mistakes and done wrong. He had not always had "Holiness to the Lord" in his life, but he wanted Solomon to try to have it so. Some of you may think king David had "Holiness to the Lord" put on the crown before he gave it to Solomon. He did not, but he tried to put it in Solomon's heart. Things are nearer to us when we have them in our hearts than when we wear them on our foreheads. Shall I read to you the words which king David spoke to his son? (Let the teacher now read the Golden Text, — 1 Ch. 28:9, — and ask the children to repeat it in concert, clause by clause.)

3. To teach the children that they are chosen to succeed the Lord Jesus in all right-doing in this world.

There is a little boy called the Prince of Naples, who will probably be the king of Italy when his father dies. The Prince of Naples is now about eleven years old. He is now being taught many things, so that by-and-by he will be a good king. I hope he is having "Holiness to the Lord" put into his heart. I know of hundreds, yes, thousands of boys and girls whom God wants for kings and priests by-and-by. Some of them are here to-day! I mean *you*! If this is so, do you not think that you should have "Holiness to the Lord" put into your hearts? Do you not think you should try to please God in all of your ways? Do you wonder when God wants you to be kings and priests? He wants you to begin to be so now, for many people are needed to take the place of Jesus in showing everybody in this world

how to be good and do good. When Jesus went to Heaven he left that work for his friends to do. He has honored all who will do it with the title of "kings and priests unto God." How many of you want to help to take the place of Jesus in this world?

SYMBOL GIFT. A gilt crown with the words of the Golden Text printed upon it.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS. Songs for harvest: "The Lord is our friend" (Little Pilgrim Songs); "Oh bright and beautiful harvest time."—Songs on the lesson: "Heavenly Father, teach the way" (L. F.); "What are you going to do, brother?" "God intrusts to all"; "They crowned the Savior's brow with thorns"; and "Harvest Hymn" (Little Pilgrim Songs).—Children's prayer-meeting, subject: "Our duties to our earthly fathers and to our Heavenly Father."

OCT. 12.]

LESSON II.

[4TH QUARTER.

SUBJECT: DAVID'S CHARGE TO SOLOMON.—1 CH. 22 : 6-19.

6. Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel.

7. And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God:

8. But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon earth in my sight.

9. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10. He shall build a house for my name; and he shall be my son, and I *will* be his father; and I will establish the throne of his kingdom over Israel for ever.

11. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

13. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14. Now, behold, in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber also and stone have I prepared; and thou mayest add thereto.

15. Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16. Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise, *therefore*, and be doing, and the Lord be with thee.

17. ¶ David also commanded all the

princes of Israel to help Solomon his son, *saying*,

18. *Is* not the Lord your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand: and the land is subdued before the Lord, and before his people.

19. Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

Golden Text. — Arise, therefore, and be doing, and the Lord be with thee. — I CH. 22 : 16.

COMPREHENSIVE COMMENTARY.

6. Then he called for Solomon . . . and charged him—The earnestness and solemnity of this address creates an impression that it was given a little before the old King's decease. He unfolded his great and long-cherished plan, enjoined the building of God's house as a sacred duty upon

him as his son and successor, and described the resources that were at command for carrying on the work. The vast amount of personal property he had accumulated in the precious metals must have been spoil taken from the people he had conquered, and the cities he had sacked.

THE LESSON TAUGHT.

Central Thought: The Building of a Church.

1. To talk about gathering materials for church edifices.

Let the teacher show three or four bricks, or draw some on the black-board with red crayon, and ask the children if they have ever seen men hauling bricks to some place for building a house. Ask if they have ever seen bricks and other things brought together to build a church. Tell them to look about the Sunday-school room, and then say what things had to be collected for its building.

2. To teach why king David wanted to build a house for God, and what he gathered together for the purpose, and whom he commissioned to build it.

Ask the children if they would like to know what materials were used to build the first church that was ever made. Then tell them that it was made by the Israelites, when they were on their forty years' journey, and that, as it had to be carried along with them, it was made so that it could be taken apart. Say that no stones or bricks were used, but wood and gold for the sides, and skins of animals and coarse cloth for the roof-covering. If possible show a picture of the Tabernacle. To dwell upon the details of the structure will not leave enough time to give the children a clear idea of the Temple materials.

Tell the children that when David was made king, a grand house was built for him, so much more beautiful than the Tabernacle, which was after all only a tent, that he determined to build a grand Temple to take its place.

He was ashamed to have God's house less beautiful than his own. The teacher should briefly describe the interview between king David and God's prophet Nathan when the building of the Temple was proposed. (See 2 Sa. 7 : 1-13). Tell the children that David began to get things together so that his son might build the Temple when he should become king. Make it plain that these things happened before David came near to his death, as was taught in last Sunday's lesson. Read from 1 Ch. 22 : 14, a list of the things which David collected.

Show a large piece of paper on which is sketched an outline of the Temple, or, better still, a fine and complete picture of it. Tell the children that such a pattern king David made, so that his son Solomon might know just how to make God's house. Then describe the great company of people whom David called together (when he knew he was soon to die), that he might put the patterns into Solomon's hands, and give him charge to begin the building. (See 1 Ch. chap. 28.) Also describe David's plea to the people for contributions, and how they "offered willingly," when he had spoken. (See 1 Ch. 29 : 1-10.) The passages referred to should not be read to the class, because they are too long, but they should be thoroughly studied by the teacher.

3. To teach the children how each one of them may help to build the spiritual church.

Tell this story to the children: A church was very much needed in a country town, but the people did not think they could afford to build it, and so were discouraged. The children heard their parents talking about it, and three little girls determined to take the money out of their savings-banks and buy some bricks. They could buy only a very few, but the older people were so much pleased by what the children had done, that they began to think they might build the church after all; and so the materials were bought, and the church was commenced at once, and finished within a year.

Ask the children how many of them would like to give something, or do something, to help build a church. Try to forcibly impress the thought that something besides bricks and stones are needed to make a church, that it will only be a house if people do not bring love, kindness, gentleness, helpfulness, sweet songs, prayers, etc.

Draw on the blackboard a simple pattern of a stone or brick church. (This may be drawn beforehand, and kept covered until now.) While the children are looking on, change the lines a little, so as to make the stones or bricks look like hearts. Then print in one heart, *love*; in another, *kind-*

ness; in another, *gentleness*, etc. Ask the children which of these things they will bring to help in building God's church.

SYMBOL GIFT. A picture of a heart with the words of the Golden Text on it.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS. — Songs: "Up and be doing, little Christian," and "Oh, what can little hands do"? (L. F.) — "Plain Uses of Blackboard": pp. 267-8. — On October 11, 1492, Columbus gave to the young men of Europe the new continent of America as a field of usefulness and activity. — Subject for children's prayer-meeting: "How children can help on the work of God's Church."

OCT. 19.]

LESSON III.

[4TH QUARTER.

SUBJECT: SOLOMON'S CHOICE. — I KI. 3: 5-15.

5. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness that thou hast given him a son to sit on his throne, as *it is* this day.

7. And now, O Lord my God, thou hast made thy servant King instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because

thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

Golden Text. — Wisdom is the principal thing, therefore get wisdom. — PR. 4: 7.

COMPREHENSIVE COMMENTARY.

5. In Gibeon the Lord appeared to Solomon in a dream—It was probably at the close of this season, when his mind had been elevated into a high state of religious fervor by the protracted services. Solomon felt an intense desire, and he had offered an earnest petition, for the gift of wisdom. In sleep his thoughts ran upon the subject of his prayer, and he dreamed that God appeared to him and gave him the option of everything in the world—that he asked wisdom, and that God granted his request. His dream was but an imaginary repetition of his former desire, but God's grant of it was real.

6. Solomon said—*i. e.* Had dreamed that he said. **7. I am but a little child**—Not in age, for he had reached manhood (ch. 2: 9), and must have been at least twenty years old, but he was raw and inexperienced in matters of gov-

ernment. **10. The speech pleased the Lord**—It was Solomon's waking prayers that God heard and requited, but the acceptance was signified in this vision. **15. Behold it was a dream**—The vivid impression, the indelible recollection he had of this dream, together with the new and increased energy communicated to his mind, and the flow of worldly prosperity that rushed upon him, gave him assurance that it came by divine inspiration, and originated in the grace of God. The wisdom, however, that was asked and obtained was not so much of the heart as the head—it was wisdom not for himself personally, but for his office, such as would qualify him for the administration of justice, the government of a kingdom, and for the attainment of general scientific knowledge.

THE LESSON TAUGHT.

Central Thought: Asking God for Wisdom, which is choosing the "Good Part."

1. To direct the attention of the children to something empty, and the thought of filling it.

Let the teacher show a box (a paper one of small size will answer). Open it, and let them see that there is nothing in it. Let several of the children tell what they would like to have the box filled with if it were theirs. Tell them that their lesson to-day is about something which king Solomon wanted God to fill for him.

2. To teach that Solomon asked God to fill his heart with wisdom.

Recall what has been taught to the children about Solomon's youth when he was made king. Tell the children that God expected him to lead all of the people into every good way, and that the people expected him to be their judge, to know how to march soldiers into battle, and to tell them how they must build the temple for God.

Try to get the children to say that Solomon would need to be very *wise* to do all of these things.

Lead the children now to surmise what it was Solomon wanted God to fill. Tell them if they do not think of it themselves, that he wanted God to fill his thoughts with wisdom, so that he might be able to do everything in the right way. Then describe in the following manner how his desire was granted:—

One night when Solomon was sleeping, just after he had been made king, God came and spoke to him. God said, Ask me for whatever you want.

What do you think Solomon asked God to give him? (If the children do not give the right answer, they will be helped to do so, if the teacher will hastily review Solomon's responsible position, his youth, and the required wisdom.) Solomon said, I have an empty heart; fill it full of wisdom. I will read to you from the Bible about it. (2 Ch. 1: 7-9.)

Solomon asked God for something which He always has to give away. Then when Solomon said, Fill my empty heart with wisdom, what did God do? Filled it with wisdom. Yes; God said, "Wisdom and knowledge is granted unto thee." Solomon became so wise that other kings, and queens, too, came to see him and hear him talk. "He was wiser than all men." One of the queens who came to see him, when she had heard him talk, said he was twice as wise as anybody had told her.

He was so wise, that all of the people came to him when they had quarrels, to tell them what they ought to do. I will tell you how wisely he did with two women who were quarreling about a little baby. (1 Ki. chap. 3.)

When God said to Solomon, "Ask what I shall give thee," what empty thing did Solomon hold up for God to fill? His heart. Many people would have said, I want riches. God was pleased because Solomon asked for wisdom instead of riches, and He said, "Because thou hast not asked riches, wealth, honor, nor the life of thine enemies, nor long life for thyself, I will give thee riches and honor and wealth, more than any other king." So Solomon became not only the wisest, but the richest king who has ever lived. The Bible tells us that he made silver as plenty as stones. He bought a chariot (carriage) which cost him more than one man could earn in eight years. He bought a horse which cost as much money as one man could earn in two years. (The computation is made on the basis of the price of a day's labor — one denarius.)

3. To teach the children that they are not too young to choose the "good part."

Teach the title of the lesson — "Solomon's Choice." Tell the story of Mary and Martha (Lu. 11: 38-42), to illustrate still further the choice of wisdom. Lead the children to see that they should also make a choice, thus: —

I have known hundreds of children to make that happy choice, but I have never known *one* to regret it. The Savior calls it "that good part," or that good *portion*. Now, what is that good portion? Surely it is Jesus Himself!

Perhaps you are afraid that He will not prove a good portion enough to satisfy your heart; you think that it might prove a bad and unpleasant

choice; but have you ever thought that it is only one of the lies of Satan, who whispers that Christians are dull and gloomy, and that you are casting a doubt upon the words of the Savior, who tells us plainly that it is a "good part." Have you chosen "that good part" yet?

If not, you must make haste, for the time to choose it may be very short. Decide for Jesus at once, so that you may rejoice and be glad all your days, and have a long life to serve Him in. I heard a little girl only seven years old, who whispered one night, "Auntie, I've made up my mind to be a Christian!"

Illustrate that childhood is the time to choose Christ by use of nails, tacks, and a magnet.

If I try to draw an old spike with a magnet, it will not attract it. So it is hard to move those who have lived long in sin to love Christ. Now I will put the magnet among the tacks, which quickly fasten upon it, showing how easy it is for children to come to Jesus; not only that, but also to draw others by the love of Christ in them. Putting the magnet here among the tacks, you see how the tacks draw others and hold them.

Now let me show you something else. When a spike is fastened to the magnet, see how easy it is to shake it off. But look at these tacks; I can hardly get them off without pulling them. I would teach you by this that little children can love Jesus stronger and longer than grown people can.

SYMBOL GIFT. A picture of praying hands, with the Golden Text on them.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS.—Songs: "Come learn of the way," and "Very little ones are we" (Little Pilgrim Songs); "I am so young, O Jesus"; "'T is religion that can give"; "There's a gentle voice within" (L. F.); "Lord, I care not for riches."—It was on the fifteenth of this month of October, in 1857, that the great financial panic of 1857 began; and it was on the ninth of this month, in 1871, that the great Chicago fire swept away fortunes in a few hours: but neither fires nor failures can sweep away the mental and spiritual treasures that we have stored in our hearts. On October 21 occurred the Battle of Trafalgar, when Lord Nelson signalled to his men; "England expects every man to do his duty." True wisdom is found in obeying the heavenly signal:—

GOD EXPECTS EVERY ONE TO DO HIS BEST.

Subject for children's prayer-meeting: What losses or victories will God write against our names this October, because of our right or wrong choices?

OCT. 26.]

LESSON IV.

[4TH QUARTER.

SUBJECT: THE TEMPLE BUILT. — I KI. 6 : 1-14.

1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

2. And the house which king Solomon built for the Lord, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3. And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; and ten cubits *was* the breadth thereof before the house.

4. And for the house he made windows of narrow lights.

5. ¶ And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about.

6. The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house while it was in building.

8. The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9. So he built the house, and finished it; and covered the house with beams and boards of cedar.

10. And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11. And the word of the Lord came to Solomon, saying,

12. *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13. And I will dwell among the children of Israel, and will not forsake my people Israel.

14. So Solomon built the house and finished it.

Golden Text. — Mine house shall be called an house of prayer. — Is. 56 : 7.

COMPREHENSIVE COMMENTARY.

2. The house which king Solomon built for the Lord — The dimensions are given in cubits, which are to be reckoned according to the early standard (Ch. 3 : 32), or holy cubit (Eze. 42 : 5 ; 43 : 13), a hand-breadth longer than the common or later one. It is probable that the internal elevation only is here stated. **3. The porch** — Or portico, extended across the whole front (see on 2 Ch. 3 : 4). **Windows of narrow lights** — *i. e.* Windows with lattices, capable of being shut and opened at pleasure, partly to let out the vapor of the lamps, the smoke of the frankincense, and partly to give light.

5. Against the wall of the house he built chambers — On three sides there were chambers in three stories, each story wider than the one beneath it, as the walls were narrowed or made thinner as they ascended, by a rebate being made, on which the beams of the side-floor rested, without penetrating the wall. These chambers were approached from the right-hand side, in the interior of the under story, by a winding staircase of stone, which led to the middle and upper stories. **7. There was neither hammer nor axe nor any tool of iron heard in the house while it was in building** —

A subterranean quarry has been very recently discovered near Jerusalem, where the Temple stones are supposed to have been hewn. There is unequivocal evidence to be found in this quarry that the stones were dressed here, for there are blocks exactly similar in size, as well as in the nature of the stone, to the ancient remains. Thence, probably, they would be moved on rollers down the Tyropean valley to the very side of the Temple.

9, 10. Built the house—The Temple is here distinguished from the wings or chambers attached to it—and its roofing was of cedar-wood.

10. Chambers . . . five cubits high—That was the height of the whole three stories. **They rested on the house with timber of cedar**—i.e. Because the beams of the side-stones rested on the ledges of the Temple wall; the wing was attached to the house;

it was connected with the Temple, without, however, interfering injuriously with the sanctuary.

11. The word of the Lord came to Solomon—Probably by a prophet. It was very seasonable, being designed first to encourage him to go on with the building, by confirming anew the promise made to his father David (2 Sa. 7): and secondly, to warn him against the pride and presumption of supposing that after the erection of so magnificent a temple, he and his people would always be sure of the presence and favor of God. The condition on which that blessing could alone be expected was expressly stated. The dwelling of God among the children of Israel refers to those symbols of his presence in the temple, which were the visible tokens of his spiritual relation to that people.

THE LESSON TAUGHT.

Central Thought: The Building of God's Temple.

1. To review what has already been taught concerning preparations to build the Temple.

Show to the children the picture of the Temple to be found in the Review for December 28, or, better still, draw an enlarged copy of it on the blackboard. Tell them that it is a picture of the Temple for which king David gave the pattern to his son Solomon.

Review the lesson taught on October 12, by asking a few questions like the following: What things did king David have brought together to build a house for God? Why did he want to build it? Whom did God say should build it instead of David? Why? When did king David give the plans for building the Temple to his son Solomon? How did king David get much gold and many precious stones on that day for building the Temple?

2. To teach how Solomon used the various materials in building the Temple.

Print on the blackboard, at the dictation of the children, a list of the materials collected by king David, and then added to by Solomon, such as gold, silver, brass, precious stones, cedar-wood, fir, white linen, blue, purple, and scarlet threads, etc.

Ask the children if they would not like to know where king Solomon put each of these things in building the Temple. Then in somewhat after the following manner tell them about it, while they point to each part of the Temple in the picture as it is spoken of: Out of the strongest stones Solo-

mon had the foundation made. He had the walls of the Temple built of the beautiful white stones, or marble. He had the whole inside of the Temple — the walls and the ceiling — covered with cedar-wood, in which were carved beautiful flowers and trees and angels. Then he had the cedar-wood all covered with gold. Solomon took a great deal of brass, and sent it to a man named Hiram, to make two great posts, or pillars, for the porch. (Point to them in the picture.) A great many things were made of gold, — an altar, a table, ten candlesticks, lamps, tongs, bowls, snuffers, basins, spoons, and even the hinges of the doors. I have not told you about the brass yet. Solomon had a great basin of brass made to keep in the yard. This was held up by twelve oxen made of brass. There were shovels, tongs, and basins made of brass, and a great brass altar. I cannot tell you where Solomon put all of the gold, brass, wood, and precious stones; when you are older you can read all about it in the Bible. King David had gathered together a great deal of fine white linen, and blue, purple, and scarlet threads. (Show threads of these colors.) Would you like to know what king Solomon did with these things? Yes. He had a large curtain made of the white linen, with angels embroidered upon it with the blue, purple, and scarlet threads. This curtain was called the veil, and king Solomon hung it up between the big room and the little room. How many years do you think it took to build the Temple? (Let the children guess a few moments, and then tell them seven years.) What kind of noises do you hear when a new house is being built? The Bible tells us a wonderful thing about the building of the Temple. I will read to you about it. (1 Ki. 6:7.) Everything was made away from the Temple, and then brought to the place and quietly fitted together. Who began the Temple? Who finished it?

3. To teach the children that they make their bodies living temples in which to serve and worship God.

How many of you would like to see Solomon's Temple? (All would.) We can never see it, for many, many years ago, it was pulled down by soldiers, and all the gold and brass were carried away. Since then many temples have been built for God. Jesus called His body a Temple! The Bible tells us that we may call our bodies temples for God, too. God was always in the temple of Jesus' body. Do you think He will come into our body-temples? Yes. He asks us to let Him in. I will read about it from the Bible. (Rev. 3:20; John 14:23.)

King Solomon made ready a little room in the Temple for God. What is

the little room you and I must make ready for him. The heart. King Solomon did not build any part of the Temple to live in himself; it was all for worshipping God in. Let us make our little temples all for worshipping God in. How many of you will make your feet run on errands for Jesus? What can you make your hands do for Him? How can you make your voices worship Him? How can your eyes worship Him?

SYMBOL GIFT. A picture of the Temple, with the words of the Golden Text on it.

ADDITIONAL HINTS.—Songs: "I am a little Temple" (Little Pilgrim Songs); "Dear Savior, let Thy watchful eye," and "What can I give to Jesus"? — "Plain Uses of the Blackboard": pp. 209, 216, 246, 260, 297. — Subject for children's prayer-meeting: The Heavenly Temple. How many of you wish you could see so beautiful a church as the Temple which king Solomon built? How long was he in building it? I will tell you of a grander temple than that. It has been building for nearly six thousand years, and it is not done yet! All the stones in that temple shine like the sun, and make sweet music, for they are alive! When the temple is done, all of the stones will burst forth into singing praises to God. Would you like to know who is building that temple? Yes. Jesus! Would you like to know where Jesus gets those wonderful "living stones"? When a man or woman, who loves Jesus, goes to Heaven, we say they have died; but Jesus has put them in His temple as living stones. When a darling little baby goes from earth to Heaven, Jesus has wanted something very small and beautiful to put in His temple ("delicate lily work"). "The living stones" are Jesus' friends, looking much as they do in this world, but shining like Jesus, and singing praises to God. It was not many years before the Temple king Solomon built was burned down, but the temple Jesus is building shall last forever.

Nov. 2.]

LESSON V.

[4TH QUARTER.

SUBJECT: THE TEMPLE DEDICATED.—1 KI. 8 : 22-36.

22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven :

23. And he said, Lord God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart :

24. Who hast kept with thy servant David my father that thou promisedst him : thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25. Therefore now, Lord God of Israel, keep with thy servant David my father

that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel ; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27. But will God indeed dwell on the earth ? behold, the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded ?

28. Yet have thou respect unto the prayer of thy servant, and to his suppli-

cation, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day :

29. That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31. ¶ If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house :

32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33. ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house :

34. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35. ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them :

36. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

Golden Text. — Behold, the heaven and heaven of heavens cannot contain thee. — 1 KI. 8 : 27.

COMPREHENSIVE COMMENTARY.

22. Solomon stood before the altar —

This position was in the court of the people, on a brazen scaffold erected for the occasion (2 Ch. 6 : 13), fronting the altar of burnt-offering, and surrounded by a mighty concourse of people. Assuming the attitude of a suppliant kneeling (*v.* 54; cf. 2 Ch. 6 : 24), and with uplifted hands, he performed the solemn act of consecration — an act remarkable amongst other circumstances for this, that it was done, not by the high priest or any member of the Aaronic family, but by the King in person, who might minister *about*, though not *in*, holy things. This sublime prayer which breathes sentiments of

the loftiest piety blended with the deepest humility, naturally bore a reference to the national blessing and curse contained in the law — and the burden of it — after an ascription of praise to the Lord for the bestowment of the former, was an earnest supplication for deliverance from the latter. He specifies seven cases in which the merciful interposition of God would be required; and he earnestly bespeaks on the condition of people praying, toward that holy place. The blessing addressed to the people at the close is substantially a brief recapitulation of the preceding prayer.

THE LESSON TAUGHT.

Central Thought : Prayer in God's Temples.

I. To review what has been taught about the building of the Temple.

What is this, children? (Showing a picture of the Temple.) For whom was it built? What things were used to build it? Who gathered them? Did king David build the Temple? Why not? Whom did God want to lead the people in building it? Where did king Solomon get the patterns for building it? How long did it take to build it?

2. To teach how prayer was made and answered in Solomon's Temple.

When people build a new house to live in, and get it all done, what do they do? Move in. How many of you have seen a new house, all finished, without anybody living in it? For whom did king Solomon build the grand and beautiful Temple? It was finished, but it was empty; what do you think king Solomon and all the people would very much wish? That God would come into it. Yes, and the people came together by thousands to pray that God would come into the Temple. They killed more sheep and oxen than could be counted for sacrifices, and prayed God to send fire from Heaven to burn them up. Hundreds of singers played on harps, and sang praises to God, as if to call Him by sweet sounds.

What is taken into a house before people go into it to live? The furniture. Solomon had taken some "furniture" into the Temple before he asked God to come. One of the things was covered with gold, and had to be carried by two sticks; what was it? God's treasure-box. Yes, it was the ark, and two great angels spread their wings over it. King Solomon had made a little room for it, and a beautiful curtain to hang in front of it. The curtain was made of white linen, and had angels on it, embroidered in blue, purple, and scarlet threads. Why had the people come together? To pray that God would come. God heard the people and came down in a cloud which filled the whole Temple. No one saw God; they saw only the cloud. The cloud so filled the Temple that the priests and singers had to go out of it. How do you think the people felt when they knew that God had come to His Temple? Glad. They were frightened at first by the cloud, but king Solomon stood up and told them that God had come to bless them. Then they were glad. After this, king Solomon talked to the people a good while from the high place where he was standing, and told them all about how the Temple had been built, and how God had kept His promises in all things. Then king Solomon knelt on a high place in front of the people and thanked God for keeping His promises, and prayed that God would keep still other promises that He had made to his father David. He prayed, too, that God might always be looking towards the Temple to see and hear all of the prayers that should be made there. King Solomon prayed, too, that God would forgive the sins of His people, and lead them in the way that He would have them go.

God answered *yes* to king Solomon's prayer by sending down fire from Heaven! What would you have been afraid the fire would do if you had been there? Burn us. The fire did not burn anybody. It burned only

the sheep and oxen which had been killed. All of the people bowed down and praised God for His goodness when the fire came.

God does not always say "Yes" by sending fire. I have read in the Bible about a man named Daniel. While he was praying, God sent an angel to tell him that he was greatly loved in Heaven, and that God would give him what he asked for in his prayer.

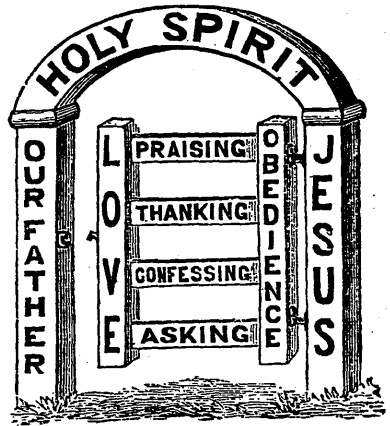
3. To teach how from the temple of the body acceptable prayer may be made to God.

When did king Solomon make a prayer that was pleasing to God? How did God answer it? By fire. If you will make prayers that are pleasing to God, He will not answer by fire, but He may send an angel. The Bible tells us that God sends angels to those who love Him, even if we do not see them when they come. How many of you wish that you knew how to make a prayer that will be pleasing to God? I will try to make a picture of a prayer that God will be pleased to answer. (The teacher draws a gate like the one at the close of this lesson, omitting the words, however, which should be printed during the progress of the lesson.) What do you see on the blackboard? A picture of a gate. Prayer is like a gate which opens into God's heart. A prayer that will please God must be like king Solomon's prayer in some things. It must have first a *praising part*. (The teacher writes on one side of the blackboard, "Our Father, which art in Heaven"; writes also "praising" on the first bar of the gate.) Then king Solomon thanked God for keeping His promises. That was what part of his prayer? The *thanking part*. I will write "thanking" on the next bar of the gate. Now let us write what we thank "Our Father in Heaven" for. We thank Thee for homes, for kind parents, for loving friends, clothes, water, food, and flowers. We thank Thee for Jesus, who died to take away our sins. We thank Thee for Church and Sunday-school. (The teacher can write as many things as the children mention.)

After the thanking part, king Solomon asked God to forgive the sins of the people. That was the *confessing part*, so I will write "confessing" on the next bar of the gate. Have you not done something wrong which you ought to confess to God and ask Him to forgive you? (Let some sins which are peculiar to childhood, such as disobeying parents, getting angry, pouting, striking each other, crying, etc., be written upon the blackboard.) There was an *asking part* in king Solomon's prayer. I will write "asking" on the last bar of the gate. What is it right to ask God to give you? Tell me, and I will write what you say on the blackboard. Every prayer which is

pleasing to God, must have love in it; so I will write "love" on the side of the gate. Everybody who makes a prayer that is pleasing to God must be willing to *obey Him*, so I will write "obedience" on the other side of the gate. We must call God "Our Father," so I will write His name on one of the posts. We must ask the Holy Spirit to help us pray, so I will write that name over the gate. We must call Jesus our Savior when we pray, so I will write His name on one of the posts.

Now, let us read together the prayers we have made. (The teacher may find that it takes too much time to print or write the prayer on the blackboard, and so conclude to lead the children in repeating it in concert, sentence by sentence, as nearly like what was given as possible.) I am sure you have not forgotten that we learned last Sunday that these bodies in which we live are temples of the living God. We must send prayers out of them just as Solomon did from the great Temple. How many of you do pray every day? How many of you pray in the morning? Now let those who pray both night and morning raise their hands. God looks toward your little temples every day to hear your prayers, and I am sure He likes best to have you pray both morning and evening. He will listen if you pray oftener than that.



SYMBOL GIFT. A copy of the gate, with the Golden Text under it.
(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS.—Songs: "Have you Jesus in your heart, little child"? and "With glad-some hearts" (Little Pilgrim Songs); "Lord Jehovah in Thy Temple" (L. F.); "Take my heart and let it be." (This last hymn may be effectively introduced as a personal dedication of the temple, your bodies, part by part, to God, either in the lesson or as the subject of the children's prayer-meeting.)

Nov. 9.]

LESSON VI.

[4TH QUARTER.

SUBJECT: THE WISDOM OF SOLOMON.—1 KI. 10: 1-13.

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3. And Solomon told her all her questions: there was not *any* thing hid from the King, which he told her not.

4. And when the queen of Sheba had seen all of Solomon's wisdom, and the house that he had built,

5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6. And she said to the King, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8. Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee King, to do judgment and justice.

10. And she gave the King a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12. And the King made of the almug trees pillars for the house of the Lord, and for the King's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Golden Text.—Behold, a greater than Solomon is here.—MAT. 12: 42.

COMPREHENSIVE COMMENTARY.

1. The queen of Sheba—As to where her country was—some think it was the Sabean kingdom of as Yemen, of which the capital was Saba, in Arabia Felix; others, that it was in African Ethiopia, *i. e.* Abyssinia, towards the south of the Red Sea. The opinions preponderate in favor of the former. This view harmonizes with the language of our Lord, as Yemen means "South," and this country extending to the shores of the Indian Ocean might, in ancient times, be considered "the uttermost parts of the earth." **Heard of the fame of Solomon**—Doubtless by the Ophir fleet. **Concerning the name of the Lord**—Meaning either his great knowledge of

God, or the extraordinary things which God had done for him. **Hard questions**—Enigmas or riddles. The Orientals delight in this species of intellectual exercise, and test wisdom by the power and readiness to solve them. **2. She came to Jerusalem with a very great train, with camels**—A long train of those beasts of burden forms the common way of travelling in Arabia; and the presents specified consist of the native produce of that country. Of course, a royal equipage would be larger and more imposing than an ordinary caravan. **6. It was a true report that I heard in mine own land of thy acts, and of thy wisdom**—

The proofs she obtained of Solomon's wisdom — not from his conversation only, but also his works; the splendor of his palace — the economy of his kitchen and table — the order of his court — the gradations and gorgeous costume of his servants — above all, the arched viaduct that led from his palace to the Temple (2 Ki. 16: 18), and the remains of which have been recently discovered, overwhelmed her with astonishment. **9. Blessed be the Lord thy God** — It is quite possible, as Jewish writers say, that this queen was converted, through Solomon's influence, to the worship of the true God. But there is no record of her making any gift or offering in the Temple. **10. She gave the king an hundred and twenty talents of gold** —

£720,000. [\$3,600,000.] **11. Almug trees** — Parenthetically, along with the valuable presents of the queen of Sheba, is mentioned a foreign wood, which was brought in the Ophir ships. It is thought by some to be the sandal-wood; by others, to be the Deodar — a species of fragrant fir, much used in India for sacred and important works. Solomon used it for stairs in his Temple and palace (2 Ch. 9: 11), but chiefly for musical instruments. **13. All her desire, whatsoever she asked, besides** — *i.e.* Solomon not only gave his illustrious guest all the insight and information she wanted; but, according to the Oriental fashion, gave her ample remuneration for the presents she had brought

THE LESSON TAUGHT.

Central Thought: The Exceeding Riches and Wisdom of our God.

1. To teach about the great wisdom and riches of king Solomon.

Let the teacher remind the children of the story told them four Sundays ago, about the judgment of king Solomon when the two women claimed the one living baby.

Relate the legend about the two wreaths of flowers, — one real and the other artificial (or made), — which were brought before king Solomon that he might, without smelling or touching them, tell which were God's flowers. Tell that he commanded some one to open the windows, so that the bees might come in, for he knew that they would fly to the real flowers to get honey.

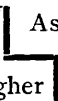
Relate still another legend. (Be careful to state that these last two stories are, not in the Bible.) A company of boys and girls dressed just alike were brought in before king Solomon, and he was asked to tell which were the boys and which were the girls. He ordered basins of water to be brought in, and told the children to wash their hands and faces. Then king Solomon was able to separate them; for the girls all washed in one way, and the boys in another way. Tell the children that everybody whoever saw king Solomon went away with some wonderful story to tell about his great wisdom and his great riches. By recalling very briefly the lesson taught on October 19, remind the children of the source of Solomon's power.

Tell how Solomon's wisdom and riches became known in far-off lands, — stories being told about him by the sailors, who were sent to bring yet more gold, silver, and precious things in ships to Solomon. Say that the queen

of Sheba (Abyssinia) heard the stories of the sailors and other people who had visited king Solomon, and had seen his grand palace, and the Temple which he had built for the Lord. Tell that the queen of Sheba had many questions in her thoughts which she had not found any one wise enough to answer (because she had not met any one who knew about the true God), so she determined to make a visit to king Solomon to ask him to answer the questions, and to see his great riches. Let the teacher now graphically describe her setting forth with a large company of guards and servants, richly and gayly dressed, riding upon camels, carrying loads of precious things as presents for king Solomon. Try to picture the wonder of the queen and her servants when they came in sight of the Temple, and then of king Solomon's house. Tell how the King took the Queen through his palace, and showed to her all of the rooms and servants and their clothing, etc. Tell also that she asked king Solomon the hard questions which she had been thinking about, and he was able to answer them all. Read from the Bible to the children 1 Ki. 10: 1-10, the portion of Scripture (in part) selected for the lesson of to-day, — a summary of the visit of the queen of Sheba to king Solomon.

2. To teach that the wisdom and riches of God are vaster than Solomon possessed.

Draw a step,  and print on it "Queen of Sheba." Draw another thus:

step above it thus:  Ask the children whom the queen of Sheba found to be wiser and richer than herself. Then print the name of "King Solomon" on the higher step. Read from 1 Ki. 4: 29-34, and let the children judge whether or not another step still higher should be added. They will undoubtedly answer "Yes," and say that the name of God should be printed upon it. In this connection introduce the Golden Text. The teacher should recite it, then ask first one child and then another to repeat it after her, and then all in concert. Request should be made that all should learn it at home, so as to be able to recite it next Sunday. (A very much better way this than to require the memorizing of the Golden Text before the lesson with which it is connected has been taught, and consequently before its meaning is understood.) Explain that Jesus was wiser and richer than Solomon, because he was God. Let the teacher now ask the children to tell of some ways in which they think God is richer than Solomon was. The sun, moon, and stars are His; so are the birds and fishes, the trees and flowers, and all of the people in the world, — for He made them all. Solo-

mon, with all of his wisdom, was not able to make things as God had done, while all of Solomon's riches were only a part of God's riches. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Remind the children that they should not be proud, no matter how much they have to call their own, since everything really belongs to God.

Show a lantern without a light in it. Ask what a lantern is for. "To give light." Does this lantern give light now? Why not? It has no candle in it. Teacher puts in a candle; does it give light now? Why not? The candle is not lighted. Oh, I see, we must put a light into the lantern before it can give light. So it was with Solomon. God had to put wisdom into him before he could do or say wise things. After all, then, Solomon's wisdom was only God's wisdom shining in him. So it is with you and me, when we think we are wise ("smart"), it is only God's wisdom in us.

SYMBOL GIFT. A picture of a lantern, with the words of the Golden Text printed on it.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS.—Songs: "Repeat the story o'er and o'er"; "Majestic sweetness sits enthroned" (H. B.); "Look, ye saints, the sight is glorious"; "Oh, to be over yonder"; "Come, thou Almighty King" (H. B.); "Hosanna be the children's song," and "Lift up your hearts" (L. F.). —"Plain Uses of the Blackboard": p. 279.—Subject of the children's prayer-meeting: Wise men. —Luther, who is still living in Heaven, will be 401 years old on Tuesday next (November 11). He was even wiser than Solomon, as Christ our King is wiser than either of them. Not "half" of God's love could be "told" by the prophets, and so Jesus came to suffer and die, and thus *show* to men's very eyes in the cross the height and depth and length and breadth of the love of God. Kepler, who died November 15, 1630, said, as he studied the stars: "O God, I think Thy thoughts after Thee." All our wisdom is only thinking God's thoughts after Him, as He gives them to us, so that we should not be made proud by wisdom, but only grateful. "How precious are Thy thoughts unto me"!

Nov. 16.]

LESSON VII.

[4TH QUARTER.

SUBJECT: SOLOMON'S SIN.—I KI. II: 4-13.

4. For it came to pass when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father.

7. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9. ¶ And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

10. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded.

11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee,

and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12. Notwithstanding, in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13. Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Golden Text. — Keep thy heart with all diligence; for out of it are the issues of life. — PR. 4 : 23.

COMPREHENSIVE COMMENTARY.

4. When Solomon was old — He could not have been more than fifty. **His wives turned away his heart after other gods** — Some, considering the lapse of Solomon into idolatry as a thing incredible, regard him as merely humoring his wives in the practice of their superstition, and, in countenancing their respective rites by his presence, as giving only an outward homage—a sensible worship, in which neither his understanding nor his heart were engaged. The apology only makes matters worse, as it implies an adding of hypocrisy and contempt of God to an open breach of His law. There seems no possibility of explaining the language of the sacred historian, but as intimating that Solomon became an actual and open idolater, worshipping images of wood or stone in sight of the very Temple which, in early life, he had erected to the true God. Hence that part of Olivet was called the high place of Tophet (Jer. 7 : 30-34), and the hill is still known as the Mount of Offence, or the Mount of Corruption (2 Ki 23 : 23). **5. Ash-toreth (Astarte), Milcom (Molech), and Chemosh** — He built altars for these three; but, although he is described (v. 8) as doing the same for “all his strange wives,” there is no evidence that they had idols distinct from these, and there is no trace whatever of Egyptian idolatry. **8. Burnt incense, and sacrificed unto**

their gods — The first was considered a higher act of homage, and is often used as synonymous with worship (2 Ki. 22 : 17; 23 : 5). **9. The Lord was angry with Solomon** — The Divine appearance, first at Gibeon, and then at Jerusalem, after the dedication of the Temple, with the warnings given him on both occasions, had left Solomon inexcusable; and it was proper and necessary that on one who had been so signally favored with the gifts of Heaven, but who had grossly abused them, a terrible judgment should fall. The Divine sentence was announced to him probably by Ahijah; but there was mercy mingled with judgment, in the circumstance that it should not be inflicted on Solomon personally—and that a remnant of the kingdom should be spared—“for David's sake, and for Jerusalem's sake, which had been chosen” to put God's name there; not from a partial bias in favor of either, but that the Divine promise might stand (2 Sa. 7). **13. I will give one tribe to thy son** — There were left to Rehoboam the tribes of Judah, Benjamin, and Levi (2 Ch. 11 : 12, 13; and multitudes of Israelites, who, after the schism of the kingdom, established their residence within the territory of Judah to enjoy the privileges of the true religion (ch. 12 : 17). These are all reckoned as one tribe.

THE LESSON TAUGHT.

Central Thought: The Need of Keeping the Heart with all Diligence.

1. To teach the children about the power of a switch on the railroad to turn trains in different directions.

Let the teacher draw two parallel lines on the blackboard representing a railroad. After allowing the children to talk for a few moments about

their journeys by rail, add a switch and another track to the picture already drawn, and explain how very slight a thing, even the moving of the switch, will cause a train to go off on another track, and in an entirely different direction.

2. To teach how bad company turned Solomon from the service of God to the worship of idols.

Print on the track first drawn the words "Serving God," and then recall what has been taught concerning Solomon's wise choice. By a series of well-arranged questions, reviewing the lessons of the last four weeks, lead the children to recognize how well Solomon kept in the God-serving way.

The points which should be reviewed are : Solomon asking God for wisdom in preference to anything else, so that he might be a good and wise king ; his success in having the Temple built as God would have it done ; the Presence of God filling the Temple in answer to Solomon's prayer ; his fervent prayer on behalf of his people, and God's immediate answer ; his wide reputation for wisdom, and the consequent visit of the queen of Sheba ; Solomon's ability to answer all of the queen's hard questions in a manner which more than satisfied her, — all proving that Solomon was living in the God-serving way.

Represent all of this by the stretch of road before reaching the switch. Print on the diverging road, "Worshipping Idols." Tell the children that Solomon came at length to choose wicked, idol-worshipping people for his dearest friends. (It is useless to specify with young children that they were his wives.) Tell them that those people took Solomon entirely out of the God-serving way, and made him live in the idol-worshipping way. Read to the children 1 Ki. 11 : 5-7, to show just what he did, — built altars for the idols, Ashtoreth, Milcom, and Molech, and sacrificed to them. In the lesson-picture (see Review of this quarter), and in the picture-lesson paper for November 16, there are representations of these idols. Make the blackness of Solomon's sin apparent by telling the children that he worshipped idols in sight of the grand Temple which he had built for the worship of God. Tell the children that Solomon's foolishness and wrong-doing became known everywhere and to everybody, just as his wisdom had been before. Question the children as to whether or not God knew it, and how they think He felt about it. Tell of God's determination to punish Solomon by breaking up his kingdom, so that Solomon should not be honored, as king David had been, in having a son to rule a *great* kingdom when he should die. Tell the children that God told Solomon He should punish him by giving his son

only a very small part of the kingdom to rule. Then read from the Bible
1 Ki. 11:9-13.

3. To teach the children that they can serve God only by keeping their hearts turned toward Him in prayer.

Erase the words "Idol-worshipping," and print in place of them "Wrong-doing." Ask the children now to read the names of the two ways which they see. Ask which way they intend to follow all of their lives. (Let first one child and then another come to the blackboard and point to the way he chooses.) Talk to them about the different things which may switch them off on to the wrong way; such as bad companions, bad books, and papers, the temptations of Satan, etc. The teacher should give instances, showing how the first two of these influences have led boys and girls astray. Tell them of Satan trying to tempt Jesus, to illustrate what the third influence is. Change the form of the switch to that of a heart, and tell them that the heart is the switch that we must not allow to be turned so as to make us go in the evil way; but that we must keep it turned so that we shall go on in the God-serving way. Tell the children that there is not one time only in our lives when we are in danger of being turned from the right way, as the picture would seem to indicate; but that every day, and every hour of our lives, Satan is trying to bring us over to the evil way. Teach the children that they are not strong enough to keep their hearts always turned right, and that they will need to pray often to be kept in the God-serving way.

Print the Golden Text (Pr. 4:23) in the heart drawn to represent the switch, or if it should not be large enough, repeat the Golden Text while printing it in the heart.

SYMBOL GIFT. A card in the shape of a heart, with the Golden Text printed on it.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS. — Songs: "Once a gentle snow-white birdie," and "How can a little child be saved"? (Little Pilgrim Songs); "I lay my sins on Jesus" (L. F.); "The mistakes of my life have been many"; "Come home"; "I need Thee every hour." — "Plain Uses of the Blackboard": pp. 243, 301, 311, 312. — Contrast Solomon with Garfield, whose birthday is November 19. — Subject of the children's prayer-meeting: Penitent Prayer. On November 17, 1868, the Suez Canal was opened from the little Red Sea to "the Great Sea," — the Mediterranean. So prayer is a canal from the sea of the immortal within us to the sea of the Eternal above us, through which our requests may pass and bring back forgiveness and other answers of blessing.

Nov. 23.]

LESSON VIII.

[4TH QUARTER.

SUBJECT: PROVERBS OF SOLOMON.—PR. I: 1-16.

1. The Proverbs of Solomon, the son of David, King of Israel.

2. To know wisdom and instruction ; to perceive the words of understanding ;

3. To receive the instruction of wisdom, justice, and judgment, and equity ;

4. To give subtilty to the simple, to the young man knowledge and discretion.

5. A wise *man* will hear, and will increase learning ; and a man of understanding shall attain unto wise counsels :

6. To understand a proverb, and the interpretation ; the words of the wise and their dark sayings.

7. ¶ The fear of the Lord *is* the beginning of knowledge : *but* fools despise wisdom and instruction.

8. My son, hear the instruction of thy father, and forsake not the law of thy mother :

9. For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

10. ¶ My son, if sinners entice thee, consent thou not.

11. ¶ If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause :

12. Let us swallow them up alive as the grave ; and whole, as those that go down into the pit :

13. We shall find all precious substance, we shall fill our houses with spoil :

14. Cast in thy lot among us : let us all have one purse :

15. My son, walk not thou in the way with them ; refrain thy foot from their path :

16. For their feet run to evil, and make haste to shed blood.

Golden Text.—The fear of the Lord *is* the beginning of wisdom.—PR. I: 7.

COMPREHENSIVE COMMENTARY.

After the title the writer defines the design and nature of the instructions of the book. He paternally invites attention to those instructions, and warns his readers against the enticements of the wicked. In a beautiful personification, Wisdom is then introduced, in a most solemn and impressive manner, publicly inviting men to receive its teachings, warning those who reject, and encouraging those who accept, the proffered instructions.

1-4. To know . . . instruction—*lit.* *For knowing*, *i. e.* such is the design of these writings. **Wisdom**—or, the use of the best means for the best ends, is generally employed in this book for true piety. **Instruction**—discipline by which men are trained. **To perceive**—[*lit.* *for perceiving*, the design (as above)] . . . **understanding**—*i. e.* words which enable one to discern good and evil. **To receive . . . of wisdom**—For receiving that discipline which *discretion* imparts. The *Hebrew* for wisdom differs from that of *v. 2*, and denotes rather discreet counsel. Cf. the opposite traits of the fool (*ch. 16: 22*). **Justice . . . equity**—all the attributes of one upright in all his relations to God

and man. **Simple**—one easily led to good or evil ; so the parallel **young man**—one inexperienced. **Subtilty**—or, prudence (*ch. 3: 21; 5: 2*). **Discretion**—*lit.* *device*, both qualities, either good or bad, according to their use. Here good, as they imply wariness by which to escape evil and find good. **5, 6.** Such writings, the wise, who pursue right ends by right means, will value. **Learning**—not the act, but matter of it. **Wise counsels**—or, the art and principles of governing. **To understand**—so as to . . . such will be the result. **Interpretation**—(*cf. Margin*). **Words of the wise**—(*cf. v. 2*). **Dark sayings**—(*cf. Ps. 49: 4; John, 16: 25*). **7. The fear of the Lord**—The principle of true piety (*cf. ch. 2: 5; 14: 26, 27; Job. 28: 28; Ps. 34: 11; 111: 10; Ac. 9: 31*). **Beginning**—first part, foundation. **Fools**—the stupid and indifferent to God's character and government ; hence the wicked. **8. My son**—This paternal form denotes a tender regard for the reader. Filial sentiments rank next to piety towards God, and insures most distinguished rewards (*cf. ch. 6: 20; Ep. 6: 2, 3*). On the figures of *v. 9*; *cf. Gen. 41: 42; Can. 1: 10; 4: 9*.

10-10. A solemn warning against temptation.
10. Entice—*lit. open the way.* **Consent**
 . . . **not**—sin is in consenting or yielding to
 temptation, not in being tempted. 11-14. Mur-
 der and robbery are given as specific illustrations.
Lay wait . . . lurk privily—express an
 effort and hope for successful concealment.

Swallow . . . grave—utterly destroy the
 victim and traces of the crime (Num. 16 : 33 ; Ps.
 55 : 15). Abundant rewards of villany are prom-
 ised as the fruits of this easy and safe course. 15,
 16. The society of the wicked (way, or path) is
 dangerous. Avoid the beginnings of sin (ch. 4 :
 14 ; Ps. 1 : 1 ; 119 : 101).

THE LESSON TAUGHT.

Central Thought: The Contrast between Wisdom and Folly.

1. To review the evidences of both wisdom and folly in the life of Solomon.

Draw the railroad switch and side-track as made on the blackboard last Sunday. Recall from the children, by means of questions, what was taught them concerning Solomon's sins. Also briefly recall the preceding good acts of Solomon while he followed the "God-serving way." Lead the children to say that Solomon first found out the blessedness of doing right and afterwards the sorrow of doing wrong.

2. To teach how Solomon warned his son against the folly of wickedness.

Draw on the blackboard a sign such as is frequently seen in roads not safe to travel. Print the word "Dangerous" on the sign. Tell the children that king Solomon considered one of the ways in which he had lived *dangerous*, and that he was anxious that his son should not live in the same way. Ask some child to come to the blackboard and point to the way which king Solomon wanted his son to know was dangerous. Draw the sign across the evil way. Tell the children that the King was so anxious to have his son live in the right way, instead of the wrong way, that he wrote a book for him to read and study which told all about the two ways. Tell that books were not then made as they are now. Instead of being made of paper, they were mostly written on the skins of animals, and made to roll up instead of to turn over ; instead of being printed, they were written with pen and ink. The teacher can make a good imitation of one of those rolls by preparing a strip of brown paper, about seven inches wide and three or four yards long, and attaching it to a roller at one end, or to two rollers, — one at each end.

Ask the children if they would like to read the book which king Solomon wrote for his son. Tell them that they can read it, for God had it put into the Bible, so that everybody might learn from king Solomon the bless-

ing of the right way and the sorrow of the evil way. Then show to them the Book of Proverbs, and teach them the meaning of its name.

Ask the children if they would like to hear some of the words read which king Solomon wrote about the "evil way." Let the teacher then read a few verses of the portion assigned for the lesson to-day (Pr. 1: 10-16), paraphrasing as much as may seem necessary to cause the children to understand it.

Little children early begin to use the word "fool." In connection with this lesson, teach them the only right use of that term; for in the Bible it is applied chiefly to those who forsake God and follow evil. Read the last clause of verse 7,—"Fools despise wisdom and instruction." Show the folly of wickedness in its injury to our bodies and its sorrow to our minds.

3. To teach what Solomon taught his son—that the service of God is wisdom.

Ask the children if they would now like to hear read the words about the "God-serving" way which Solomon wrote in the book for his son. Then read the first part of the lesson (verses 1-9), or as much of it as the teacher may think best. Paraphrasing will be necessary. Ask the children who read in the First Reader at school to raise their hands. Tell them that the little boys and girls in Scotland have the Book of Proverbs for their First Reader. Why? Because the words are mostly short, such as children can read easily; and because the Scotch people believe that learning about serving God is the beginning of all wisdom. In this connection teach the Golden Text.

Request all of the children who can read to read the Book of Proverbs before next Sunday. They can do so by taking about five chapters each day. (It would be well for the teacher to make a present of a little volume of Proverbs to each child. A suitable edition, at four cents per copy, can be had from The American Bible Society, Astor Place, New York City.) Request that each child select a verse about wisdom's way, and another about the evil way, as they read through the week, and print or write them on slips of paper (or on the Symbol Gift), and bring them next Sunday.

SYMBOL GIFT. A picture of an open Bible, with the Golden Text printed in it.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS.—Songs: "Praise God for the Bible," and "What book ought I to love the best"? (Little Pilgrim Songs); "Oh, send forth the Bible" (L. F.); "Sing them over again to me."—"Plain Uses of the Blackboard": p. 26.—An excellent object-illustration for this lesson or

the children's prayer-meeting would be a casket of gems or a necklace, to use in connection with verse 9 of the lesson — each virtue that the children have learned from their parents being compared to a gem; or let a string of gems be pictured on the blackboard; a red ruby for faith in the blood of Jesus; a blue sapphire for faithfulness to our duties; a green emerald for never-dying love to God; a yellow amber to picture the happiness of right-doing; a diamond to represent the beauty of purity; a pearl to represent salvation as "the pearl of great price," etc. — Yesterday was the death-day of Henry Wilson; to-morrow of Havelock, both of whom learned that the fear of the Lord is the beginning of wisdom. Thanksgiving comes next Thursday. Let us not forget that more than anything else we should praise God for Jesus and the Bible.

Nov. 30.]

LESSON IX.

[4TH QUARTER.

SUBJECT: TRUE WISDOM. — PR. 8: 1-17.

1. Doth not wisdom cry? and understanding put forth her voice?

2. She standeth in the top of high places, by the way in the places of the paths.

3. She crieth at the gates, at the entry of the city, at the coming in at the doors:

4. Unto you, O men, I call; and my voice *is* to the sons of man.

5. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6. Hear; for I will speak of excellent things; and the opening of my lips *shall* be right things.

7. For my mouth shall speak truth; and wickedness *is* an abomination to my lips.

8. All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.

9. They *are* all plain to him that un-

derstandeth, and right to them that find knowledge.

10. Receive my instruction, and not silver; and knowledge rather than choice gold.

11. For wisdom *is* better than rubies; and all the things that may be desired *are* not to be compared to it.

12. I wisdom dwell with prudence, and find out knowledge of witty inventions.

13. The fear of the Lord *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14. Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.

15. By me kings reign, and princes decree justice.

16. By me princes rule, and nobles, *even* all the judges of the earth.

17. I love them that love me; and those that seek me early shall find me.

Golden Text. — I love them that love me; and they that seek me early shall find me. — PR. 8: 17.

COMPREHENSIVE COMMENTARY.

Contrasted with sensual allurements are the advantages of divine wisdom, which publicly invites men, offers the best principles of life, and the most valuable benefits resulting from receiving her counsels. Her relations to the divine plans and acts is introduced, as in ch. 3: 19, 20, though more fully, to commend her desirableness for men, and the whole is closed by an assurance that those finding her find God's favor, and those neglecting ruin themselves. Many regard the passage as a

description of the Son of God by the title, Wisdom, which the older Jews used (and by which He is called, Lu. 11: 49), as John 1: 1, etc., describes Him by that of *Logos*, the Word. But the passage may be taken as a personification of wisdom: for, 1. Though described as with God, wisdom is not asserted to be God. 2. The use of personal attributes is equally consistent with a *personification*, as with the description of a real person. 3. The personal pronouns used accord with the gen-

der (fem.) of wisdom constantly, and are never changed to that of the person meant, as sometimes occurs in a corresponding use of *spirit*, which is neuter in Greek, but to which masculine pronouns are often applied (John 16 : 14), when the acts of the Holy Spirit are described. 4. Such a personification is agreeable to the style of this book (cf. chs. 1 : 20; 3 : 16, 17; 4 : 8; 6 : 20-22; 9 : 1-4), whereas no prophetic or other allusions to the Savior or the new dispensation are found among the quotations of this book in the New Testament, and, unless this be such, none exist. 5. Nothing is lost as to the importance of the passage, which still remains a most ornate and also solemn and impressive teaching of inspiration on the value of wisdom.

1-4. The publicity and universality of the call contrast with the secrecy and intrigues of the wicked (ch. 7 : 8, etc.). 5. **Wisdom**—*lit. subtilty in a good sense*, or, prudence. **Fools**—as ch. 1 : 22. 6. **Excellent things**—or, plain, manifest. **Opening . . . things**—upright words. 7. **For . . . truth**—*lit. My palate shall meditate*, or (as Orientals did) *mutter*.

My thoughts expressed only to myself are truth. **Wickedness**—Specially falsehood, as opposed to truth. 8. **In righteousness**—or, righteous (Ps. 9 : 8; 11 : 7). **Froward**—*lit. twisted*, or contradictory, *i. e.* to truth. 9. **Plain . . . understandeth**—easily seen by those who apply their minds. **That find**—implying search. 10. **Not silver**—preferable to it, so last clause implies comparison. 11. (Cf. ch. 3 : 14, 15). 12. **Prudence**—as *v.* 5. The connection of *wisdom* and *prudence* is that of the dictates of sound wisdom and its application. **Find . . . inventions**—or, devices, discreet ways (ch. 1 : 4). 13. For such is the effect of the fear of God, by which hatred to evil preserves from it. **Froward mouth**—or, speech (ch. 2 : 12; 6 : 14), 14. It also gives the elements of good character in counsel. **Sound wisdom**—(ch. 2 : 7). **I . . . strength**—or, "As for me, understanding is strength to me," the source of power (Ec. 9 : 16); good judgment gives more efficiency to actions; 15, 16, of which a wisely conducted government is an example. 17. **Early**—or, diligently, which may include the usual sense of early in life.

THE LESSON TAUGHT.

Central Thought: True Wisdom consists in a Knowledge of Jesus and of the Word of God.

1. To teach the children that some things are more precious than gold.

Ask the children if a piece of gold and a piece of bread and butter should be offered to them, which they would take. Tell the story of a man who was making a journey; he grew very hungry, but there was no place where he could buy anything to eat. There were no houses where he might go and ask for something to eat; nothing grew by the way that he could eat, for he was travelling across the desert. After awhile he saw a bag lying on the ground. It seemed to be full of something—of what? (Food.) That is what the man hoped, but when he opened the bag he found it full of gold. He could not eat the gold, and so he starved to death. You see it is not always best to have gold.

2. To teach that a knowledge of God's word is more precious than gold.

Say that the lesson for to-day is about something better than gold,—something that gold cannot buy. Tell of a Sunday-school superintendent (D. L. Moody), who, when about going away to the land of gold (California), to be gone eight weeks, being very anxious that all of the boys and girls should come to Sunday-school while he should be away, said, "I will leave

some tickets with your teachers—a different color for every Sunday, with a verse from the Bible on each one. Those who come all of the Sundays while I am away will get eight tickets. Now, to all who get eight tickets and learn the eight verses, I will give a gold quarter of a dollar when I return. When the superintendent came back there were several hundred children waiting to say their eight verses and get the gold quarters. At last the evening came when they were to get the gold. Across the room, in shining golden letters, hung these words: "Wisdom is better than gold." First they recited the verses, then they were given the gold. I know they all felt rich. What did they have to make them rich? Gold. I can think of eight other things! Can you not think what they were? The eight verses they had learned. What do you think those boys and girls bought with their quarters? (Toys, candy, etc., are mentioned.) Those things did not last long; the toys were soon broken, and the candy was soon eaten, then the good of the gold quarters was gone. But the eight verses the children will have so long as they live, if they learned them well; and when they get to Heaven, I think they will like to talk about them there.

Once a mother taught her little boy a verse of Scripture. He learned it so well that he could not forget it; even when he was a hundred and three years old he had not forgotten it, and it led him even then to become a Christian. In all that time I think he had had many gold quarters, had spent them all, and had forgotten all about them. Another mother taught her little boy to say the prayer, "Our Father, who art in Heaven." When he had grown to be old, he said, "I should have been a wicked man, who did not love God at all, if my mother had not taken my little hands in hers and taught me to pray."

When Jesus, our Savior, was a little boy in this world, He learned verses in the Bible. When He had grown to be a man, Satan came to Him and tried to make Him do wrong, but He made Satan go away by saying some of the verses to him.

I have made a motto for you to read, such as was hung up when the gold was given in Mr. Moody's Sunday-school. Let us read it together: "Wisdom is better than gold"; that is, knowing verses about God is better than having gold.

3. To teach that knowing Jesus is the true wisdom, which is more precious than gold.

(Draw a heart on the blackboard, and in it a door and a hand knocking at the door.) What do you see in the picture? A door and a hand. These

are in another picture—a picture of what? (Of a heart.) No little boy has ever seen his own heart, neither has any little girl seen hers. You do not know, but do you think there is a door in your hearts like this? (Yes. No.) You do not all think alike. I am sure there is a door in each one of your hearts, because Jesus says there is; but I am sure that it does not look like the door in the picture. You have opened the doors of your hearts many times; so have I. We open them to love anybody. Now let each one of you tell me, quickly, for whom you have opened the door of your hearts. (Parents and other friends are mentioned.)

What did you see in the picture beside the door? A hand. Did you ever feel anybody knocking at the door of your hearts? Yes. (Little Maggie mistakes the beating of her heart for the knocking.) Jesus says: "Behold, I stand at the door and knock." Jesus wants you to open the doors of your hearts to love Him, just the same as you have opened them to love your fathers and mothers. He does not knock with His hand, as you see in the picture, but He tells you in the Bible that He wants you to love Him. He calls that *knocking*. How many of you are willing to open the doors of your hearts to Jesus? Perhaps some of you have done it already. Jesus says, "If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with Me." That means, Jesus will live in the hearts of those who open the "doors" to Him.

WISDOM.

Let all who can do so read the word printed on the blackboard. Tell the children that learning the words of the Bible, and letting Jesus into the heart, is what our lesson to-day calls "True wisdom." Close the lesson by teaching the children to sing the words of the Golden Text. (For music see Little Pilgrim Songs, or the Symbol Gift.)

SYMBOL GIFT. A card with the words of the Golden Text set to music. (See lesson-picture in Review for December 28.)

ADDITIONAL HINTS.—Songs: "What book ought I to love the best"; "A loving letter the Bible is"; "Praise God for the Bible," and "Jesus, Savior, Thee I love" (Little Pilgrim Songs); "There's a gentle voice within," and "When children give their hearts to God" (L. F.).—"Plain Uses of the Blackboard": pp. 82, 145, 189, 298, 306-10.—Subject for children's prayer-meeting: God's Sure Promises. The other day, when I called to see a gentleman at his office in the city, I was very much surprised to find there a little girl of his about ten years old. "Why, Nelly," I said, "I thought you were in the country at school." "Oh, yes," said Nelly, "but I came up this morning." "But, my dear child, you never came so far all by yourself! However, did you find your way? Weren't you afraid?" "Oh," she said, "papa met me at the station." "But suppose he

had n't come, what would you have done then?" "Oh, but I knew he was sure to come, for he wrote me a letter, and said, 'Come up by the nine o'clock train to London, and you will find me waiting for you on the platform.'" So little Nelly got up early that morning and came off in the train by herself, not a bit afraid, for she had her father's letter in her hand, and he said in it as plainly as could be, "Come, and you will find me." Now our Heavenly Father has sent a letter to His children, and He tells us all to come to Him at once. We cannot come too soon, and He will be sure to meet and welcome us when we do come; for he says, "Those that seek Me early shall find Me" (Pr. 8: 17).

DEC. 7.]

LESSON X.

[4TH QUARTER.]

SUBJECT: DRUNKENNESS. — PR. 23: 29-35.

29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Golden Text. — Be not among wine-bibbers. — PR. 23: 20.

COMPREHENSIVE COMMENTARY.

29, 30. This picture is often sadly realized now. **Mixed wine** — (cf. ch. 9: 2; Is. 5: 11). **31. When . . . red** — the color denoting greater strength (cf. Gen. 49: 11; Deu. 32: 14). **Giveth . . . cup** — *lit. gives its eye, i.e. sparkles.* **Moveth . . . aright** — perhaps its foaming is meant. 32. The acute miseries resulting from drunkenness contrasted with the temptations.

33, 34. The moral effects: it inflames passion (Gen. 19: 31, 35), lays open the heart, produces insensibility to the greatest dangers, and debars from reformation, under the severest sufferings. **35. Awake** — *i.e. from drunkenness* (Gen. 9: 24). This is the language rather of acts than of the tongue.

THE LESSON TAUGHT.

Central Thought: The Evil of Strong Drink.

I. To describe the drunkard in the words of king Solomon.

All of the boys and girls I have ever seen think a great deal about how they are going to look, and what they are going to do, when they are grown men and women. Do you? If I could show you pictures of how you will look then, how many of you would like to see them? How many of you have seen pictures of yourselves when you were very little children? Do

you think that pretty little children will always grow up to be either lovely women or noble-looking men?

Let the teacher now instance some well-known drunkards, both a man and woman; and ask the question, Do you think they were ever some mother's darlings — bright-eyed, sweet-faced, and innocent? How do their eyes look now? King Solomon, in the Bible, asks, "Who hath redness of eyes?" What will you answer? Instead of being sweet-faced and innocent, what do drunkards often have upon their faces? (Cuts and bruises.) If they had done right, would those wounds be there? King Solomon asks, "Who hath wounds without cause?" What will you answer? How many of you have ever heard the foolish talk of drunkards? Do any of you know what king Solomon called it? He asks, "Who hath *babbling*?" What will you answer? Are drunkards usually kind and gentle, or are they rather "full of fight?" King Solomon asks, "Who hath contentions?" What will you answer? Do you think a drunkard is happy-hearted or full of sorrow? I want to tell you a story of one drunkard's sorrow, and perhaps you will know of others that you can tell afterward. Once a man killed his own wife; he was so drunk that he did not know anything about it. The police shut him up in prison; he was so drunk that he did not know anything about that either. After a while his drunken fit went off, and he looked about him, wondering where he was, the place looked so strange. He asked the jailer, "Where am I?" He answered, "In prison." "What for?" "For murder." "Does my wife know anything about it?" asked the terror-stricken man. "You have murdered *her*," was the answer. Hearing this the poor man became crazy. Now, if you know of any such stories, you may tell them. King Solomon asked, "Who hath sorrow?" What will you answer? Can you think of anything that would be worse for the drunkard than any of the things we have named? (Not to get to Heaven.) Listen to what the Bible says about this: "Neither thieves nor drunkards shall inherit the Kingdom of God." (1 Co. 6:11.) King Solomon asks, "Who hath woe?" What will you answer? We sometimes sing —

"There is life for a look
At the Crucified One,"

but surely there is *death* for a look at strong drink — a look that has with it a wish to have it.

Would you like to have me tell you how one man became a drunkard? (Yes.) I will tell it to you just as he told it to a friend of his: "When I was a little boy, and some one gave me a penny, I would go and buy a wine

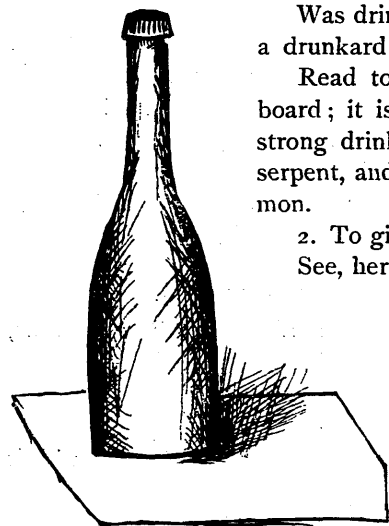
drop. This is the trap the Giant Intemperance sets for the children. Mother put wine and brandy into her pudding-sauce and mince-pies. Sometimes she made 'brandy peaches.' I began to think everything with wine and brandy in it 'very nice.' When my father drank his glass of wine or beer or cider he always gave me some, and I would drink the brandy and sugar that was left in the bottom of the glasses when my father's friends had been drinking. When I was only twelve years old I got drunk on the Fourth of July, and sat in a corner in the depot before I got sober enough to go home. Oh, how the people did stare at me! When I grew to be a young man I drank with other young men, and 'treated' them, because I did not want to seem mean. I began to feel sick and weak a great many days, so I got into the habit of taking a little something — 'bitters,' so they are called — before each meal, to make me feel better. I began often to leave my work, and go into the saloon for a few moments for 'a drink.' Then I lost my place, and I spent whole days in saloons. I spent all the money I had for drink. Then I borrowed some from my friends; then I got trusted; then I sold my coat and my shoes to buy drink, and then I stole money to buy it; and here I am in prison. Nobody trusts me; everybody despises me; but I am my worst enemy."

Was drinking the only thing which made that man a drunkard? No — *eating*, too. Eating what?

Read together what I have written on the black-board; it is what every bottle of wine, cider, and strong drink has in it. "At the last it biteth like a serpent, and stingeth like an adder," says king Solomon.

2. To give a pledge against taking strong drink.

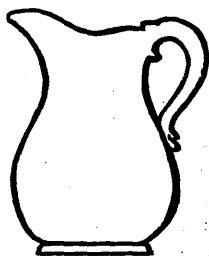
See, here I have a wine-bottle in my hand. Is there wine in it? (No.) Instead of wine there is a verse in it, which I will take out and read. It is what king Solomon tells us to do with wine: "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."



I hardly think we could promise not to look at wine, because we see it in store windows and everywhere; but we can promise not to look at it, wishing to have it; and we can promise never

to taste it, either in food or drink. How many are ready to promise never to take strong drink of any kind? Close by asking Him who is Himself the "faithful promiser," to help the children remain ever true to their pledge.

When the shepherd-boy killed the great giant, Goliath, where did he get the stone with which he killed him? Out of the brook. You must get your weapon to fight the Giant Intemperance out of the brook, too. What will it be? Water! A pitcher represents water; so I will draw on the blackboard a temperance pledge on a pitcher. I will give you each a paper pitcher to take home. The pledge is written on one side. I wish you would sign your names on the other.



SYMBOL GIFT: A little cardboard pitcher, with a pledge printed on one side and the Golden Text on the other side.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS.—Songs: "Bobolink, do not drink," and "The giant Intemperance" (Little Pilgrim Songs); "I asked a sweet robin," and "Don't drink it, boys," and "Dare to do right" (L. F.); "Yield not to temptation"; "Rescue the perishing"; "Sowing the seed." — "Plain Uses of the Blackboard": pp. 70, 92, 251, 252, 293-6. — For children's temperance prayer-meeting, make blackboard exercise, entitled "The devil's chain," — cider, beer, wine, ale, brandy, whiskey, rum, gin, — a link around each. A king told an artificer to make a chain. He did so. "Double it." He did. "Now," said he to his officers, pointing to the workman, "Bind him with it." So a young man makes for king Alcohol a chain of the first four links above; then doubles it, and is bound as a prisoner or a slave by the chain his own folly has made. "The wicked is holden with the cords of his own sins." It was in this Christmas month, on December 23, that the Christ-like Temperance Crusade was born in Hillsboro, Ohio. Its cradle hymn was the 146th Psalm, read, with prayer, just before the brave women started on their first crusade. There has been so much in the lessons about kings that intemperance might be pictured as "The Bramble King"; Industry being the vine, and Strength the cedar, etc. See Judg. 9: 1-21.

DEC. 14.]

LESSON XI.

[4TH QUARTER.

SUBJECT: VANITY OF WORLDLY PLEASURE. — EC. 2: 1-13.

1. I said in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.

2. I said of laughter, *It is mad*: and of mirth, What doeth it?

3. I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4. I made me great works ; I builded me houses ; I planted me vineyards :

5. I made me gardens and orchards, and I planted trees in them of all *kind* of fruits :

6. I made me pools of water to water therewith the wood that bringeth forth trees :

7. I got *me* servants and maidens, and had servants born in my house ; also I had great possessions of great and small cattle above all that were in Jerusalem before me :

8. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces : I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9. So I was great, and increased more than all that were before me in Jeru-

salem : also my wisdom remained with me.

10. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy ; for my heart rejoiced in all my labor : and this was my portion of all my labor.

11. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do : and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12. ¶ And I turned myself to behold wisdom, and madness and folly : for what *can* the man *do* that cometh after the King? *even* that which hath been already done.

13. Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

Golden Text—Wisdom excelleth folly, as far as light excelleth darkness. —Ec. 2 : 13.

COMPREHENSIVE COMMENTARY.

He next tries pleasure and luxury, retaining, however, his worldly "wisdom" (ch. 3 : 9), but all proves "vanity" in respect to the chief good. **1. I said . . . heart**—(Lu. 12 : 19). **These**—my heart, I will test whether thou canst find that solid good in pleasure which was not in "worldly wisdom." But this also proves to be "vanity" (Is. 50 : 11). **2. Laughter**—including *prosperity and joy* in general (Job 8 : 21). **Mad**—*i. e.* *when made the chief good* ; it is harmless in its proper place. **What doeth it?**—Of what avail is it in giving solid good? (ch. 7 : 6 ; Pr. 14 : 13). **3-11.** Illustration more at large of *vs.* 1, 2. **3. Sought**—I resolved, after search into many plans. **Give myself unto**—*lit.* *to draw my flesh* (body) *to wine* (including all banquetings). Image from a captive drawn after a chariot in triumph (Ro. 6 : 16, 19 ; 1 Co. 12 : 2) ; or, one "allured" (2 Pe. 2 : 18, 19). **Yet acquainting . . . wisdom**—*lit.* "and my heart (still) *was* behaving, or guiding itself, with wisdom. MAURER translates "*was weary of* (worldly) wisdom." But the end of *v.* 9 confirms *English Version*. **Folly**—*viz.* pleasures of the flesh, termed "mad," *v.* 2. **All the days**, etc.—(see *Margin* and ch. 6 : 82 ; Job 15 : 20). **4.** (1 Ki. 7 : 1-8 ; 9 : 1, 19 ; 10 : 18, etc.). **Vineyards**—(Can. 8 : 11). **(5. Gardens**—*Hebrew, paradises*, a foreign word ; *Sanscrit*, "a place enclosed with a wall." *Armenian* and *Arabic* "a pleasure-ground with flowers and shrubs near the king's house, or castle." An earthly par-

adise can never make up for the want of the heavenly (Rev. 2 : 7). **6. Pools**—artificial, for irrigating the soil (Gen. 2 : 10 ; Neh. 2 : 14 ; Is. 1 : 30). Three such reservoirs are still found, called Solomon's cisterns, a mile and a half from Jerusalem. **Wood that bringeth forth**—rather, "the grove that *flourisheth with trees*." [LOWTH.] **Born in my house**—these were esteemed more trustworthy servants than those bought (Gen. 14 : 14 ; 15 : 2, 3 ; 17 : 12, 13, 27 ; Jer. 2 : 14), called *sons of one's handmaid* (Ex. 23 : 12 ; cf. Gen. 12 : 16 ; Job 1 : 3). **8.** (1 Ki. 10 : 27 ; 2 Ch. 1 : 15 ; 9 : 20). **Peculiar treasure of kings and . . . provinces**—contributed by them, as tributary to him (1 Ki. 4 : 21, 24) ; a poor substitute for the wisdom whose "gain is better than fine gold" (Pr. 3 : 14, 15). **Singers**—so David (2 Sa. 19 : 35). **Musical instruments . . . of all sorts**—introduced at banquets (Is. 5 : 12 ; Am. 6 : 5, 6) ; rather a *princess and princesses*, from an Arabic root. One regular wife, or queen (Es. 1 : 9) ; Pharaoh's daughter (1 Ki. 3 : 1) ; other secondary wives, "princesses," distinct from the "concubines" (1 Ki. 11 : 3 ; Ps. 45 : 10 ; Can. 6 : 8). [WEISS ; GESENIUS]. Had these been omitted, the enumeration would be incomplete. **9. Great**—opulent (Gen. 24 : 35 ; Job 1 : 3 ; see 1 Ki. 10 : 23). **Remained**—(*v.* 3). **10. My labor**—in procuring pleasures. **This**—evanescent "joy" was my only "portion out of all my labor" (ch. 3 : 22 ; 5 : 18 ; 9 : 9 ; 1 Ki. 10 : 5). **11.** But all these I felt were

only "vanity," and of no "profit" as to the chief good. "Wisdom" (worldly *common-sense*, sagacity), which still "remained with me" (vs. 9), showed me that these could not give solid happiness. 12. He had tried (worldly) wisdom (ch. 1: 12-18), and folly (foolish pleasure) (vs. 1-11); he now compares them (vs. 12), and finds that whilst (worldly) wisdom excelleth folly (vs. 13-14), yet the one event, death, befalls both (vs. 14-16), and that thus the wealth acquired by the wise man's "labor" may descend to a "fool," that hath not labored (vs. 18, 19, 21); therefore all his labor is vanity (vs. 22-23). **What can the man do**

... already done (ch 1: 9). Parenthetical. A future investigator can strike nothing out "new," so as to draw a different conclusion from what I draw by comparing "wisdom and madness." HOLDEN, with less ellipsis, *translates*, "What, O man, shall come after the king?" etc. Better, GROTIUS, "What man can come after (compete with) the king in the things which are done?" None ever can have the same means of testing what all earthly things can do towards satisfying the soul; namely, worldly wisdom, science, riches, power, longevity, all combined.

THE LESSON TAUGHT.

Central Thought: The Love of God can alone Satisfy the Soul.

1. To lead the children to recognize the peculiar needs of their eyes, ears, etc.

Ask the children to point to eyes, ears, mouth, and nose, as they are named (by the teacher). Lead them to say that the eyes want something to see, the ears want something to hear, the mouth to taste, and the nose to smell. To impress the thought that each sense must have just what it was made for, ask a few such questions as the following: Can a flower please the ears? Can a picture please the mouth? etc. The teacher might now give an inventory of some fortunate child's possessions, and lead the children to see that material was thus provided for gratifying all of its tastes.

2. To teach that Solomon's riches, fame, and learning failed to satisfy him.

Ask the children if they would like to know what thing king Solomon had to delight his eyes, and to please him in every other way. Say that he has made a list of his riches, then read Ec. 2:3, first clause, and verses 4-10. If asked the question, whether or not Solomon was satisfied and happy, having so many things, the children will generally answer that he was satisfied. Print a large

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on the blackboard, and tell them that he wrote a book to let people know that he was not satisfied, and that riches could not bring happiness. Then show to the children the Book of Ecclesiastics, and read Ec. 2:11. The teacher might profitably add instances of others, who, like Solomon, though rich, famed, and learned, were not satisfied.

3. To teach that as king Solomon could not be satisfied without the love of God in his soul, neither can we.

To arouse an interest on the part of the children to know why king Solomon was not satisfied, recall briefly what his eyes, ears, etc., had to delight them, and let them try to guess what was lacking. Then remind them that among all of the riches which king Solomon named, he does mention *the love of God*, although while living in the God-serving way he had this too. Ask the children if they can tell what part of king Solomon needed God's love. They will probably answer, His soul; but if they do not, tell them so. Tell the children that the soul is the part of us which God has made to enjoy His love and heavenly things. Lead them to see that the reason king Solomon was not happy was because he tried to delight his soul with gay company instead of God, and with riches instead of heavenly blessings; and these could not satisfy his soul any more than a flower can please the ear. In this connection, teach the Golden Text, — "Wisdom excelleth folly, as far as light excelleth darkness," — in which Solomon sums up the whole matter. Explain these words by saying that just as king Solomon saw that the bright sunlight was more beautiful than the black darkness of night, so he had come to know in his old age that the love of God and heavenly things, which he calls wisdom, were more delightful to the soul than the riches and "good times" which he calls "folly."

Be careful not to let the children get the impression that riches and pleasure are always "folly"; but that they are only so when people expect to have their souls satisfied by them.

Warn the children against Solomon's mistake, for already in their young hearts aspirations for wealth and strivings for idle pleasure have begun to develop. Close with the song, "Fly away, pretty moth, to your home" (Little Pilgrim Songs), preceded by a few words of explanation.

SYMBOL GIFT. A card, black on one side to represent "folly," and white on the other, like the light, to represent "wisdom."

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS. — Songs: "Fade, fade, each earthly joy, Jesus is mine"; "Nothing but leaves"; "Vain, delusive world, adieu." — Subject for children's prayer-meeting: True joy. Sing "Tell me the old, old story," after telling the following incident appropriate to the song and the lesson: In Portland, Oregon, the Temperance Crusaders entered a certain saloon and sang, kneeling in the sawdust: "I love to tell the story." The words, "It satisfies my longings," went like an arrow to the rum-seller's conscience. He said to himself: "Nothing ever satisfied my longings. I've been in the Old World and in the New, on land and sea; I have been rich and poor; I have tried all kinds of sport, and nothing has satisfied." After the ladies had gone he locked his saloon, and walking out in the

country, kneeled and prayed. That evening he came into a public meeting conducted by General Howard, just as the general was praying. He said aloud: "Is this God's house?" "Yes." "May I speak?" "We shall be glad to have you." "Please sing 'The Old Story' first. God bless them women." Then he told the story of his conversion, and for five years joined General Howard in Christian work, and was still telling the old story when General Howard was called to other fields. — "Plain Uses of the Blackboard": pp. 302, 327, 344, 345.

DEC. 21.]

LESSON XII.

[4TH QUARTER.

SUBJECT: THE CREATOR REMEMBERED.—EC. 12: 1-14.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5. Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8. ¶ Vanity of vanities, saith the Preacher; *all is* vanity.

9. And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10. The Preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11. The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12. And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13. ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for *this is* the whole *duty* of man.

14. For God shall bring every work unto judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Golden Text.—Remember now thy Creator in the days of thy youth.—EC. 12: 1.

COMPREHENSIVE COMMENTARY.

Ver. 1-14. 1. As ch. 11: 9, 10, showed what youths are to shun, so this verse shows what they are to follow. **Creator**—"Remember" that thou art not thine own, but God's property; for He has *created* thee

(Ps. 100: 3). Therefore serve Him with thy "all" (Mar. 12: 30), and with thy *best* days, not with the dregs of them (Pr. 8: 17; 22: 6; Jer. 3: 4; Lam. 3: 27). The Hebrew is *Creators*, plural, implying the plurality of persons, as in

Gen. 1; 26; so *Hebrew, Makers* (Is. 54: 5). **While . . . not**—*i.e.* before that (Pr. 8: 26) the evil days come, *viz.* calamity and old age, when one can no longer serve God, as in youth (ch. 11: 2, 8). **No pleasure**—of a sensual kind (2 Sa. 19: 35; Ps. 90: 10). Pleasure in God continues to the godly old (Is. 46: 4). 2. Illustrating "the evil days" (Jer. 13: 16). "Light," "sun," etc., express *prosperity*; "darkness," *pain and calamity* (Is. 13: 10; 30: 26). **Clouds . . . after . . . rain**—after rain sunshine (comfort) will be looked for, but only a brief glimpse of it is given, and the gloomy clouds (pains) return. **3. Keepers of the house**—*viz.* the hands and arms which protected the body, as guards do a palace (Gen. 49: 24; Job 4: 19; 2 Co. 5: 1, are now palsied. **Strong men . . . bow**—(Judg. 16: 25, 30). Like supporting pillars, the feet and knees (Can. 5: 15); the strongest members (Ps. 147: 10). **Grinders**—the molar teeth. **Cease**—are idle. **Those that look out of the windows**—the eyes; the powers of vision, looking out from beneath the eyelids, which open and shut like the casement of a window. **4. Doors**—the lips, which are closely shut together as doors, by old men in eating; for, if they did not do so, the food would drop out (Job 41: 14; Ps. 141: 3; Mic. 7: 5). **In the streets**—*i.e.* toward the street, "the outer doors." **Sound of . . . grinding**—the teeth being almost gone, and the lips "shut" in eating, the sound of mastication is scarcely heard. **The bird**—the cock. In the East all mostly rise with the dawn. But the old are glad to rise from their sleepless couch, or painful slumbers still earlier, *viz.* when the cock crows, before dawn (Job 7: 4). The least noise awakens them. **Daughters of music**—the organs that produce and that enjoy music; the voice and ear. **5. That which is high**—the old are afraid of ascending a hill. **Fears . . . in the way**—even on the level highway they are full of fears of falling, etc. **Almond . . . flourish**—in the East the hair is mostly dark. The white head of the old among the dark haired is like an almond tree, with its white blossoms, among the dark trees around. The almond tree flowers on a leafless stock in winter (answering to old age, in which all the powers are dormant), whilst the other trees are flowerless. GSENIUS takes the Hebrew for flourishes from a different root, cast off; when the old man loses his gray hairs, as the almond tree casts its white flowers. **Grasshopper**—the dry, shrivelled, old man, his backbone sticking out, his knees projecting forwards, his arms backwards, his head down, and the apophyses enlarged, is like that insect. Hence arose the fable, that Tithonus in very old age was changed into a grasshopper. "The locust raises itself to fly," the old man about to leave the body is like a locust when it is assuming its winged form, and is about to fly. **A burden**—*viz.* to himself. **Desire shall fail**—satisfaction shall be abolished. For *desire, Vulgate* has "the caper tree,"

provocative of lust; not so well. **Long home**—(Job 16: 22; 17: 13). **Mourners**—(Jer. 9: 17-20), hired for the occasion (Mat. 9: 23). 6. A double image to represent death as *vs.* 1-5, old age. (1.) A lamp of frail material, but gilded over, often in the East hung from roofs by a cord of silk and silver interwoven; as the lamp is dashed down and broken, when the cord breaks, so man at death: "the golden bowl" of the lamp answers to the skull, which, from the vital preciousness of its contents, may be called "golden"; "the silver cord" is the spinal marrow, which is white and precious as silver, and is attached to the brain. (2.) A fountain, from which water is drawn by a pitcher let down by a rope wound round a wheel, as, when the pitcher and wheel are broken, water can no more be drawn, so life ceases when the vital energies are gone. The "fountain" may mean the right ventricle of the heart; the "cistern," the left; the pitcher, the veins; the wheel, the aorta, or great artery. The circulation of the blood, whether known or not to Solomon, seems to be implied in the language put by the Holy Ghost into his mouth. This gloomy picture of old age applies to those who have not "remembered their Creator in youth." They have none of the consolations of God, which they might have obtained in youth: it is now too late to seek them. A good old age is a blessing to the godly (Gen. 15: 15; Job 6: 26; Pr. 16: 31; 20: 29). **7. Dust**—the dust-formed body. **Spirit**—surviving the body: implying its immortality (ch. 3: 11). 8-12. A summary of the first part. 13, 14. A summary of the second. **Vanity**, etc.—Resumption of the sentiment with which the book began (ch. 1: 2: 1 Jo. 2: 17). **9. Gave good heed**—*lit.* he weighed. The "teaching the people" seems to have been oral; the "proverbs," in writing. There must then have been auditories assembled to hear the inspired wisdom of the Preacher. See the explanation of "Kohleth" in the Introduction and ch. 1 (1 Ki. 4: 34). **That which was written**, etc.—rather (he sought), "to write down uprightly (or 'aright') words of truth." "Acceptable" means an agreeable style; "uprightly . . . truth," correct sentiment. **11. Goats**—piercing deeply into the mind (Ac. 2: 37; 9: 5; Heb. 4: 12); evidently inspired words, as the end of the verse proves. **Fastened**—rather, on account of the Hebrew genders (the words), "are fastened (in the memory) like nails." **Masters of assemblies**—rather, "the masters of collections (*i.e.* collectors of inspired sayings, Pr. 25: 1) are given ('have published them as proceeding') from one Shepherd," *viz.* the Spirit of Jesus Christ (Eze. 37: 24). However, the mention of "goats" favors the English Version, "masters of assemblies," *viz.* under-shepherds, inspired by the Chief Shepherd (1 Pe. 5: 2-4). SCHMIDT translates, "The masters of assemblies are fastened (made sure) as nails," so Is. 22: 23. **12. Many books**—of mere human composition, opposed to "by these"; these inspired

writings are the only sure source of "admonition." **(Over much) study** — in mere human books, wearsies the body, without solidly profiting the soul. 13. The grand inference of the whole book. **Fear God** — The antidote to following creature-idols, and "vanities," whether self-righteousness (ch. 7 : 16, 18), or wicked oppression and other evils (ch. 8 : 12, 13), or mad mirth (ch. 2 : 2 ; 7 : 2-5), or self-mortifying avarice (ch. 8 : 13, 17), or

youth spent without God (ch. 11 : 9 ; 12 : 1). **This is the whole duty of man** — *lit. this is the whole man*, the full ideal of man, as originally contemplated, realized wholly by Jesus Christ alone ; and, through Him, by saints now in part, hereafter perfectly (1 Jo. 3 : 22-24 ; Rev. 22 : 14). 14. The future judgment is the test of what is "vanity," what solid, as regards the chief good, the grand subject of the book.

A Blackboard Sermon for Children.

By Rev. W. F. CRAFTS.

"Remember now thy Creator in the days of thy youth."— Ec. 12 : 1.

A King who was as good as he was great, gave a poor man a beautiful house. (Show or draw a picture of one.) In that country there was danger of robbers and wild beasts, and therefore the King gave him two soldiers as keepers and guards of the house, and two more strong men ; and when there was no danger these four men worked for the poor man. With the house there was a grinding-machine. In those days they ground corn between two round stones, the upper one having a hole through the middle, so that they could keep pouring the corn or grain into it. The man had so much grain that he ground it three times a day. (One of these Eastern mills might be easily outlined on the blackboard near the house, from a picture in the Bible Dictionary.)

The house had a wonderful door, with an Æolian harp in it, so that very beautiful music came from it whenever the wind went through it, and just inside of the door was a still more wonderful musical instrument that gave a great variety of sounds. The windows of the house were also very carefully made, and each had a beautiful curtain that was let down every night. Everything in the house was as wonderful as it was convenient. A little way from the door was the well, where they raised the water by a cord and pail and wheel, and then brought it from the well in pitchers. One of the most beautiful things in the house was a golden bowl. All around the house were trees covered with green leaves and blossoms, and the sky was almost always clear, except from little clouds that came now and then, so that the stars shone on it every night, and the sunlight came with its happy influence every day.

The King had made the house himself and arranged the trees, and then he freely gave it to the poor man as his own. A little while after this the

King himself came to the house and knocked, and the poor man looked out and saw who it was; but he said to himself, "If I let him in, he'll stop the frolic we are having, and besides, I'm too busy to-day." So he kept the house fastened and cried from within, "Come again to-morrow." The King felt hurt at such treatment, but he came again the next day, and again the poor man said to himself, "I'm not ready yet," and he cried once more from within, "To-morrow." So the King kept coming day after day for years, and told him each time that if he would let him in, he would live with him and guard him from danger, and give him everything he needed to make him happy, and after this house was worn out he would give him a more beautiful one near his own palace that would always last. But every day the poor man said, "Come some other time," until, after coming a great many years, the King went away at length, very sad, and never came again. Oh, how ungrateful and unkind was this poor man to the King, who had given him so much, and then had come so often and so kindly to visit him!

After the King ceased to come, at length the *keepers* of the house began to *tremble* with fear, and the *strong men* were *bowed* with weakness, and the *grinding-stones* were *seldom heard*, and the *music* was *faint* and sad, and the *curtains* were *partly down* in the *windows*, and the *door* was always *shut*, and the green leaves withered on the trees, and dark clouds hung over the sky. One morning the keepers and the strong men were found dead, and the door locked, and the curtains down in the windows, and the music had ceased, and the golden bowl and the pitcher were broken, and the cord was lying loose near the well. The poor man had been driven away, and had no other home where he might rest again. If the King had been admitted to the house when he came he would have given the man a better home when he was driven from this. But now it was too late.

Some of you have already discovered what the story means. The great and good King is Jesus. The house He gives to the poor man is the human body. (Touch each part referred to, in order to hold the children's eyes closely by making the whole body an object lesson.) The keepers are the *hands*; the strong men are the *legs*; the grinders are the *two rows of teeth*; the door is the *mouth*; the Æolian harp—the wonderful musical instrument—is the *voice*; the windows are the *eyes*; the curtains are the *eyelids*; the leaves are the *hair*; and the clear skies represent the happiness of childhood when the house is new. (Write upon the blackboard

the list now given, getting the meanings of each part of the allegory by questions which will review and impress what has been taught: —

"The Keepers"	Hands.	"Desire"	Appetites.
"The strong men"	Legs.	"Silver chord"	Nerve in the spine.
"Grinders"	Teeth.	"Golden bowl"	Skull.
"Windows"	Eyes.	"Pitcher and wheel"	Lungs.
"Music"	Voice.	"Fountain and cistern"	Heart.
"Almond tree"	White hair.	"Long home"	Grave.

Jesus made this house, and has given it to each of you; and He comes and knocks at your hearts (draw the outline of a heart around the house), and says that if He can come in He will live with you and guard you and make you happy, and by-and-by, when this house breaks down and your bodies are buried in the grave, He will give you a home that will last forever near His own palace in heaven. Jesus is knocking at your heart to-day, if you have not already become a Christian. (Write below the *heart-house* the words, "*No room for Jesus*," and refer briefly to the inn at Bethlehem, where Jesus had no place to lay His infant head. Then speak of the home at Bethany, where He was ever welcome, and erase "*No*," leaving the words, "*Room for Jesus*.") Do not say, "No room for Jesus," but rather, "Come in, my Savior." If you reject Him, the evil days will come when He will knock no more; when your hands tremble and your legs bow themselves with age, and the mouth closes because the teeth are few, and the voice becomes low and the eyes darkened, and the hair becomes white as the almond blossoms, you will have no Savior to cheer you; and at last the brain will cease to think, and the lungs and heart will be stilled in death, and you will go *alone* to the long home of the grave with no prospect of a home with Jesus.

Let it not be so with any of us, but while Jesus knocks at our hearts and waits, may we heed the words, "Remember now thy Creator in the days of thy youth."

SYMBOL GIFT. A picture of a Bible-roll, with the words of the Golden Text on it.

(See lesson-picture in Review for December 28.)

ADDITIONAL HINTS. — Songs: "I believe in God the Father," and "A wonderful house have I" (Little Pilgrim Songs); "Little gentle breath," and "This is the way the snow comes down" (L. F.); "Knocking, knocking, who is there"? "Behold, a stranger at the door"; "In the silent midnight watches"; "Have you any room for Jesus"? "Thou didst leave thy throne"? "Joy to the world." — "Plain Uses of the Blackboard": pp. 314, 317. — A most impressive illustrated sermon or lesson on God as our Creator, for the children's prayer-meeting, might be based on the words, "We are the clay and Thou our Potter," and we are all the work of Thy hands, with some beautiful porcelain or other crockery, and a handful of clay as object-illustrations.

DEC. 28.]

QUARTERLY REVIEW.

[4TH QUARTER.

(See Review of March 30 for hints in regard to using pictures.)



OCT. 5. DAVID PROMISES BATHSHEBA THAT SOLOMON SHALL BE KING.

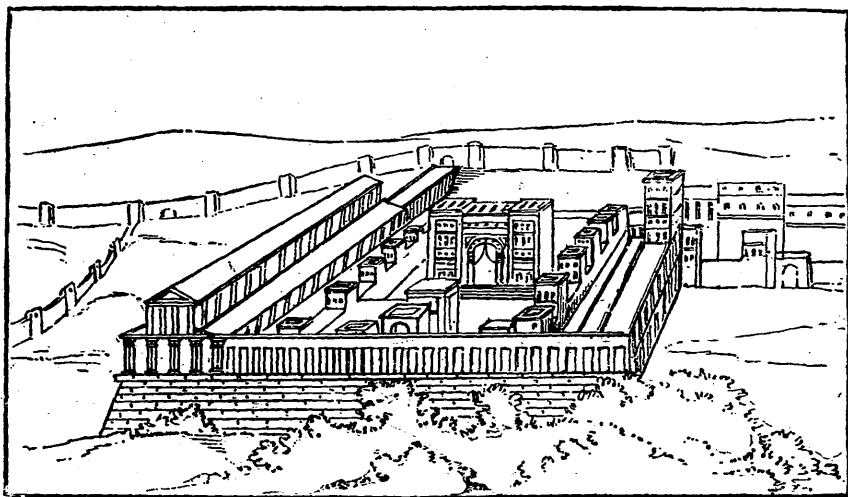


OCT. 12. KING DAVID CHARGES SOLOMON TO BUILD THE TEMPLE.



KING SOLOMON CHOOSES WISDOM.

OCT. 19.



THE TEMPLE BUILT BY KING SOLOMON.

OCT. 26.



NOV. 2. KING SOLOMON PRAYING FOR GOD'S PRESENCE IN THE TEMPLE.



Nov. 9.

THE QUEEN OF SHEBA AND KING SOLOMON.



IDOLS WORSHIPPED BY KING SOLOMON.

Nov. 16.



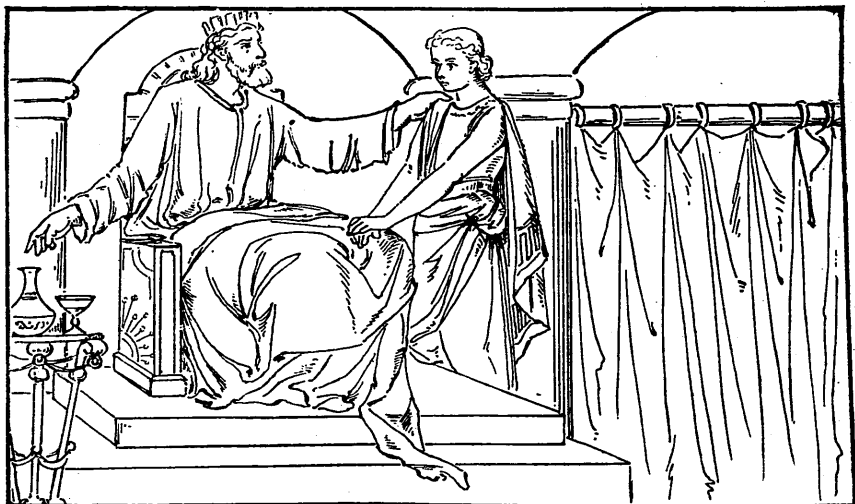
KING SOLOMON WRITING PROVERBS.

Nov. 23.



Nov. 30.

KING SOLOMON GIVING PROVERBS TO HIS SON.



DEC. 7.

KING SOLOMON WARNING HIS SON AGAINST WINE.



KING SOLOMON REGRETTING HIS FOLLY.

DEC. 14.



SERVING GOD BEFORE OLD AGE COMES.

DEC. 21.

Hints for Reviewing.

The thought of looking backward through a window has suggested the following plan for a review : Procure a large sheet of manilla paper, at least three feet long by two and a half feet wide. Have drawn or printed on it a window, containing twelve panes of glass. These panes are for the twelve lessons of the quarter. Have the paper attached to rollers, so that it may be hung up like a map. *It should be kept out of sight except when used.* At the close of the lesson on October 5, print in the first pane S. S. D. — the initials of the lesson-title, — Solomon Succeeding David. In making the letters, use either red or blue chalk, unless it may seem best to have them painted beforehand. Under "S. S. D." fasten the Symbol Gift, — a gilt crown. (If mucilage has been put on the back of the crown and allowed to dry, it can be dampened and stuck in its place. Print the first three or four words of the Golden Text below the Symbol Gift, and help the children to repeat the whole text. Print below the Golden Text the words, FOR US, and then add the practical application of the lesson, which for October 5 would be —

We succeed Jesus in helping others,
We shall be kings by-and-by.

Follow a similar plan each Sunday, always having the titles, Golden Texts, and applications of all preceding lessons reviewed.

On Review-Sunday mingle several questions about each lesson with the window exercise, and have appropriate songs sung which have been learned during the quarter. If the primary department is subdivided, it would be well to designate a "pane" for each class, and then call upon one child in the class to give the title, then upon all to recite the Golden Text, and then upon one or all to give the practical application.

Send invitations by letter to the parents to be present at the Review.

ADDITIONAL HINTS. — For the children's prayer-meeting on Review-day the following outline is suggested : —

GOD'S TEMPLES.

1. Sing: "Lord Jehovah, in Thy temple" (L. F.).
2. Talk of Solomon's Temple, and then of the temple of Jesus' body, and then of the temple of our bodies.
3. Sing: "I am a little temple" (Little Pilgrim Songs).
4. Talk about keeping these body-temples pure.
5. Sing: "Dear Savior, let Thy watchful eye" (L. F.).

6. Recall the Christmas thought that Jesus came unto His own, to the heart-temples of His people, and that some received Him and some did not, and ask the children to make room for Jesus in their heart-temples when He comes to the door and knocks.

7. Sing: "Have you Jesus in your heart?" (Little Pilgrim Songs).

8. Teach that those who receive Jesus into their heart-temples will by-and-by be received into God's Heavenly temple. (Let points two, four, six, and eight be explained in five-minute talks by four different teachers, or by the superintendent and pastor.)

HINTS FOR THE CHRISTMAS SEASON.

Songs: "The angels, the angels"; "And there were shepherds"; "Ring, ye happy Christmas bells"; "On this happy birthday"; "Carol, children, carol" (Little Pilgrim Songs); "Who is He?"; "There is no name so sweet"; "Sing, sing, ye hosts of light" (L. F.)—"Plain Uses of the Black-board": "Jesus" in Index. A Christmas lesson might be taught around the thought of Jesus and His followers as the "lights of the world." Picture the sun, and show how Jesus is the "Sun of righteousness." Represent a lighthouse, and show how He guides us in the voyage of life. Show one of the little lamps, with red oil that gives a faint, gentle light for sick-rooms, to represent the comfort of Christ in sorrow: also a red lantern, such as is used as a signal of danger on railroads, to illustrate Christ's warnings to save us from sorrow here and Hell hereafter. Every glass of the red wine should be to us a warning light. Every bloated red nose as well. A red light is not a good home light. A special warning against New Year's wine is needed. A young man writes that on New Year's Day he was tempted by a lady to drink wine, and under its influence he lost self-control, went on from bad to worse, till ruin came. It is doubtless true that many young men are able to date the beginning of their downfall from the first day of January. On that day they drank wine with their lady friends, and enjoyed themselves so much that they continued the use of intoxicating drinks till they became dissipated young men.

THE LIFE OF JESUS.

A Concert Exercise

BASED ON THE STORY OF THE BIRTH, THE WORDS, THE ACTS, THE
CRUCIFIXION, AND THE ASCENSION OF JESUS CHRIST
OUR SAVIOR.

Told by the Children of the Primary Department, in Bible Words and Songs.

ARRANGED BY MR. AND MRS. W. N. HARTSHORN.

Suitable for Christmas or Easter.

1st. Prayer.

2d. Prayer in Song. Primary Class.

"Savior at Thy throne we bow ; Oh, come and meet us now." (Little Pilgrim Songs.)

3d. Introduction. Two Little Boys.

First Boy. — Dear Superintendents, Teachers, Scholars, and Friends : —

In our way, we want to tell you the story of the *birth, life, death, resurrection, and ascension* of Jesus our Savior.

You will remember, that before Jesus was born, God, the Father, sent an angel from Heaven to tell His people by what name His Son should be called. I am going to ask my little friend to tell you what God's message was.

Second Boy. — "And thou shalt call His name Jesus, for He shall save His people from their sins."

First Boy. — Is n't that a sweet message? and the name is a very precious name too. I am sure you will like to hear more of this name.

Second Boy. — "There is none other name under Heaven given among men whereby we must be saved. At the name of Jesus every knee should bow, and every tongue *should confess that Jesus Christ is Lord.*"

4th. Singing by the Entire School with Organ. (No prelude; just the pitch, and sing at once.)

"Take the name of Jesus ever." (Gospel Hymns.)

5th. Story of the Birth of Jesus. A Little Boy.

We shall tell you first of the birth of this Savior whose name we have just learned.

We shall tell this wonderful story in the words found in the Bible, and in the songs we have learned.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born, King of the Jews? for we have seen His star in the east, and have come to worship Him.

"And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary, His mother, and fell down and worshipped Him, and when they had opened their treasures they presented unto Him gifts; gold and frankincense and myrrh."

6th. The Shepherds' Watch. A Little Boy.

"And there were in the same country shepherds, abiding in the field keeping watch over their flock by night, and lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them."

What the angels said and did we will tell you now in our song.

7th. Singing. 1st, 2d, and 3d verses, Solo by a Little Girl; 4th verse by entire School and Great Organ.

LO, THE SHEPHERDS WATCH WERE KEEPING.

(Sing to the air of "Hold the Fort.")

Lo, the shepherds watch were keeping
O'er their flocks by night;
Swift and silent came the angel,
Glorious with light.

Joyful, then, they bowed before Him,
Cradled in the stall,—
We would also bring our tribute;
Crown Him King of all.

"Fear ye not," said he, "for tidings
Glorious I bring;
Unto you is born a Savior,
Jesus Christ, your King."

All the world must know the story,
Jesus came to save;
Tell it to the high and lowly,
Over land and wave.

CHORUS.—Sing aloud the joyful chorus,
Peace, good-will to men;
Glory, glory, in the highest!
Shout it back again.

8th. The Child Jesus. A Little Boy.

"And the child Jesus grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. And He lived in Nazareth, and was obedient to His parents.

9th. Singing. Primary Department. First two verses, Solo by a Little Boy; third verse by entire Primary Department.

"Jesus once was a little child." (Little Pilgrim Songs.)

10th. Jesus Baptized. A Little Boy.

"And Jesus was thirty years old when He came to the river Jordan unto John to be baptized. And Jesus, when He was baptized, went up straightway out of the water; and lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him, and lo, a voice from Heaven saying,—

"This is my beloved Son, in whom I am well pleased."

11th. Jesus Tempted. Three Boys.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungred. And when the tempter came to Him he said:—

If thou be the Son of God, command that these stones be made bread. But Jesus answered and said, —

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the Temple, and saith unto Him, —

If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time thou dash Thy foot against a stone. Jesus said unto him, —

It is written again, Thou shalt not tempt the Lord thy God.

Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, —

All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, —

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him."

12th. Singing. Entire School and Great Organ. (No prelude — just the pitch, and sing at once.)
"Yield not to Temptation." (Gospel Hymns.)

13th. Introduction to Jesus' Sermon on the Mount. A Little Boy.

After Jesus had driven Satan away from Him, God sent angels to comfort Him. Did you ever think, you who are older and wiser than we are, that Jesus conquered Satan by simply repeating to him words out of the Bible? If we do as Jesus did, Satan will never stay long with us, but will go away, and God will come to us.

A little while after this victory of Jesus over Satan, Jesus selected twelve men, called disciples, to go about with Him and help Him in His work.

One day He took them up into a mountain, and as they were seated around Him, He talked to them, and among other things said —

14th. The Beatitudes. Two Little Girls

- | | |
|--|--|
| 1. Blessed are the poor in spirit; | 1. For theirs is the kingdom of heaven. |
| 2. Blessed are they that mourn; | 2. For they shall be comforted. |
| 3. Blessed are the meek; | 3. For they shall inherit the earth. |
| 4. Blessed are they that do hunger and thirst after righteousness; | 4. For they shall be filled. |
| 5. Blessed are the merciful; | 5. For they shall obtain mercy. |
| 6. Blessed are the pure in heart; | 6. For they shall see God. |
| 7. Blessed are the peace-makers; | 7. For they shall be called the children of God. |
| 8. Blessed are they that are persecuted for righteousness' sake; | 8. For theirs is the kingdom of heaven. |

15th. Introduction to the Lord's Prayer. A Little Boy.

We would like to tell you all the sweet words Jesus said to his disciples in His Sermon on the Mount. We will not have time to do so now, but won't you please read it when you go home? You will find this sermon in the 5th, 6th, and 7th chapters of Matthew. We want to tell you just a few things Jesus said.

We will now chant to you the prayer He taught His disciples. And then we will tell you just a few things more which Jesus said about little children.

16th. Singing. The Lord's Prayer. (Little Pilgrim Songs.)

17th. Jesus the Children's Friend. A Little Girl.

There is a beautiful story,
The sweetest that ever I heard,
Of this wonderful friend of the children,
You may read, if you will, in God's Word.

Just listen and I'll repeat it,
This beautiful "story of old."

'T is told in three of the Gospels,
But I think St. Mark tells it best;
In the tenth chapter you'll find it,
He tells more than the rest.

You'll be sure to think as I do,
'T is the sweetest ever was told.

"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And He took them up in His arms, put His hands upon them, and blessed them."

18th. Singing. First Part Chanted by a Little Girl; Chorus and Semi-Chorus by Primary Department.

"And Jesus said: 'Suffer little children.'" (Little Pilgrim Songs.)

19th. Introduction to Christ's Miracles. Part 1. A Little Boy.

Jesus not only *said* kind words, but *did* many kind and wonderful acts.

"Then Jesus, answering, said unto the two disciples, Go your way and tell John what things ye have seen and heard — how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

This was a message about doing very wonderful things. Can any *man*, however wise, however rich, or strong, make the blind see, the deaf hear, the dead alive again? If not, *why* not, and what are these wonderful things called?

20th. Introduction to Christ's Miracles. Part 2. A Little Boy.

All these wonderful things can only be done by God, or Jesus Christ, His Son. A little while after Jesus was crucified and went to Heaven, He gave this power to some of His disciples, to do the same wonderful things which He did, and of which you have told us. Because no man, but God only, can do these things, we call them *miracles*. A miracle, then, is the act of doing something that not man but only God can do. The Bible tells us of only thirty-six miracles done by Jesus. The Bible also tells us there were many more done, but not written.

We can tell you of only two or three. You can find them all in the New Testament, by Matthew, Mark, Luke, and John. They make thirty-six as beautiful stories as ever you read. Won't you please read them? It will do you good to know about these wonderful acts of Jesus.

21st. Introduction to Christ's Miracles. Part 3. A Little Boy.

We read in the story of the life of Jesus that He touched the eyes of six blind men, and said kind words to them, and made them see the beautiful things God had made, the same as we see these flowers to-day. He made well again many children who were very sick, and would have died had He not touched them.

"When Jesus passed through Gennesaret the people brought unto Him all that were sick, and besought Him that they might only touch the hem of His garment, and as many as touched were made perfectly whole.

Once the disciples were on the sea in a boat — Jesus had gone into the mountains to pray — and it was night. A great storm came upon the sea, and the boat was much tossed. In the darkness and

storm Jesus went to the disciples walking on the waves. When He came near the boat the disciples did not know Him, but Jesus said, Be of good cheer. It is I—be not afraid. And when Jesus was come into the ship the wind ceased.

22d. The Raising of Lazarus. Part 1. A Little Girl.

Now Jesus loved Martha, and her sister, and Lazarus.

Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat *still* in the house.

Then said Mary unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever Thou wilt ask of God, God will give *it* Thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.

And whosoever liveth and believeth in Me shall never die. Believest thou this?

She saith unto Him, Yea, Lord; I believe that Thou art the Christ, the Son of God, which should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard *that*, she arose quickly, and came unto Him.

23d. The Raising of Lazarus. Part 2. A Little Girl.

Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled.

Jesus wept.

Then said the Jews, Behold how He loved him!

And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone.

Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said Father, I thank Thee that Thou hast heard Me.

And I knew that Thou hearest Me always: but because of the people which stand by I said *it*, that they may believe that Thou hast sent Me.

And when He thus had spoken, He cried with a loud voice, Lazarus come forth.

And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.

24th. The Stilling of the Tempest. A Little Boy.

And when He was entered into a ship His disciples followed. And behold there arose a great tempest in the sea, insomuch that the ship was covered with waves; but He was asleep. And His disciples came to Him and awoke Him, saying, Lord, save us, we perish!

And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea and there was a great calm.

25th Singing. The entire school. Great Organ will play this through before singing.

"Master, the tempest is raging. (Gospel Hymns.)"

26th. Introduction to the Parables. A Little Boy.

Jesus used often to tell the people stories or parables, so that they could better understand and remember what He said. We find thirty of these parables in the New Testament. We shall tell you of only two of the beautiful parables Jesus told His disciples.

Parable of the Lost Sheep.

For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray.

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine, which went not astray.

Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish.

27th. Parable of the Prodigal Son. A Little Boy.

A certain man had two sons; And the younger of them said to his father, father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare; and I perish with hunger!

I will arise and go to my father, and will say unto him, father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry. For this my son was dead and is alive again; he was lost and is found.

28th. Singing. The entire school; organ first playing.

"Come home! come home"! (Gospel Hymns.)

29th. The Closing Days of Jesus' Life. A Little Girl.

And Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me. This He said signifying what death He should die."

For three years Jesus said kind words, did kind acts, healed the sick, made the dead alive, just as we have told you.

Because Jesus did all these things, and said that He was the Son of God, their Savior, many wicked men were very angry, and said that He must be put to death. Jesus knew the thoughts and plans of these wicked men. He did not try to save Himself from their hands.

He told them that if they did put Him to death, He would live again in three days. But they did not believe what Jesus said.

30th. Jesus Taken Prisoner. A Little Girl.

The night before Jesus was crucified, He went into a garden called Gethsemane, to pray or talk to God, His Father. He was very sad; He knew what would come to Him on the morrow — the mock-

ing, the scourging, the crown of thorns, the bearing of the heavy cross, the nails in His hands and feet, and the cruel death. He felt the need of His Father. He said, "O, my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will but as Thou wilt." A little while after this, He prayed again, and said:—

"O, my Father, if this cup may not pass away from Me, except I drink it, Thy will be done."
Just then the soldiers came and took Jesus away.

31st. Jesus Crucified. A Little Girl.

When the morning came, Jesus was taken before the great Council of seventy-one men, and the High Priest, and the Governor.

They all said Jesus should be crucified. They gave orders to the soldiers to mock Him, to scourge Him, to spit upon Him, to put a crown of thorns upon Him, and then put the Cross upon Him, and make Him bear it out to a little mountain, near Jerusalem, called Calvary, and then to crucify Jesus upon it. To all this cruel treatment Jesus made no complaint.

He was the same patient, loving, kind Jesus we have told you about.

Even when the soldiers were doing these cruel things, Jesus said to God, "Father, forgive them, for they know not what they do."

And it was about the sixth hour, and there was a darkness all over the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst.

And when Jesus had cried out with a loud voice, He said, Father, into Thy hands I commend My spirit; and having said thus, He gave up the ghost.

When Jesus was dead, a good man by the name of Joseph asked for the body of Jesus.

And when Joseph had taken the body, he wrapped it in a clean linen cloth.

And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

32. The Resurrection. A Little Girl.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

But Mary stood without at the sepulchre weeping: and as she wept she stooped down and looked into the sepulchre.

And seeth two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus said unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say, Master.

Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

33d. Singing. The Primary Department.

"Shout, oh, shout the victory." (Songs for Little Folks.)

34th. Jesus Remains on the Earth Forty Days. A Little Girl.

From the time Jesus came out of the tomb to the day of His ascension to Heaven, He met and talked with His disciples and friends eleven times.

You will remember that Peter once denied that he knew Jesus. After this he felt very sorry, and wept bitterly for his sin, and Jesus forgave him.

Just before Jesus went away to Heaven, He met the disciples, and after He had dined with them, He said, —

"Simon Peter, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. Jesus saith unto Peter, Feed My lambs. He saith unto him again the *second* time, Simon, son of Jonas, lovest Thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep.

"He saith unto him the *third* time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto Him the third time, Lovest thou me? and he said unto Him, Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

"Then Peter, seeing the disciple whom Jesus loved following them, said, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me."

35th. The Ascension. A Little Girl.

One beautiful morning, just forty days after the resurrection, Jesus led His disciples out to a little mountain called Olivet. He was going back to Heaven to be again with God, His Father. He said many beautiful words to His disciples. He knew they would be sad and lonely without Him, so He promised to send the Holy Spirit to comfort and help them. Then He lifted up His hands and blessed them, and Jesus was taken up from the earth, and a cloud received Him out of their sight.

"And while they looked steadfastly towards Heaven, as He went up, behold, two men stood by them in white apparel which also said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

36th. The Coronation. Entire Congregation, with Great Organ.

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all!

Let every kindred, every tribe,
On this terrestrial ball,

To Him all majesty ascribe,
And crown Him Lord of all!

Oh that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

37th. The Closing Word. A Little Boy.

And now, my friends, our service is done. "The half has not been told." You will find it *all* written in the Bible. We want to leave with you one beautiful text:—

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

38th. Benediction.

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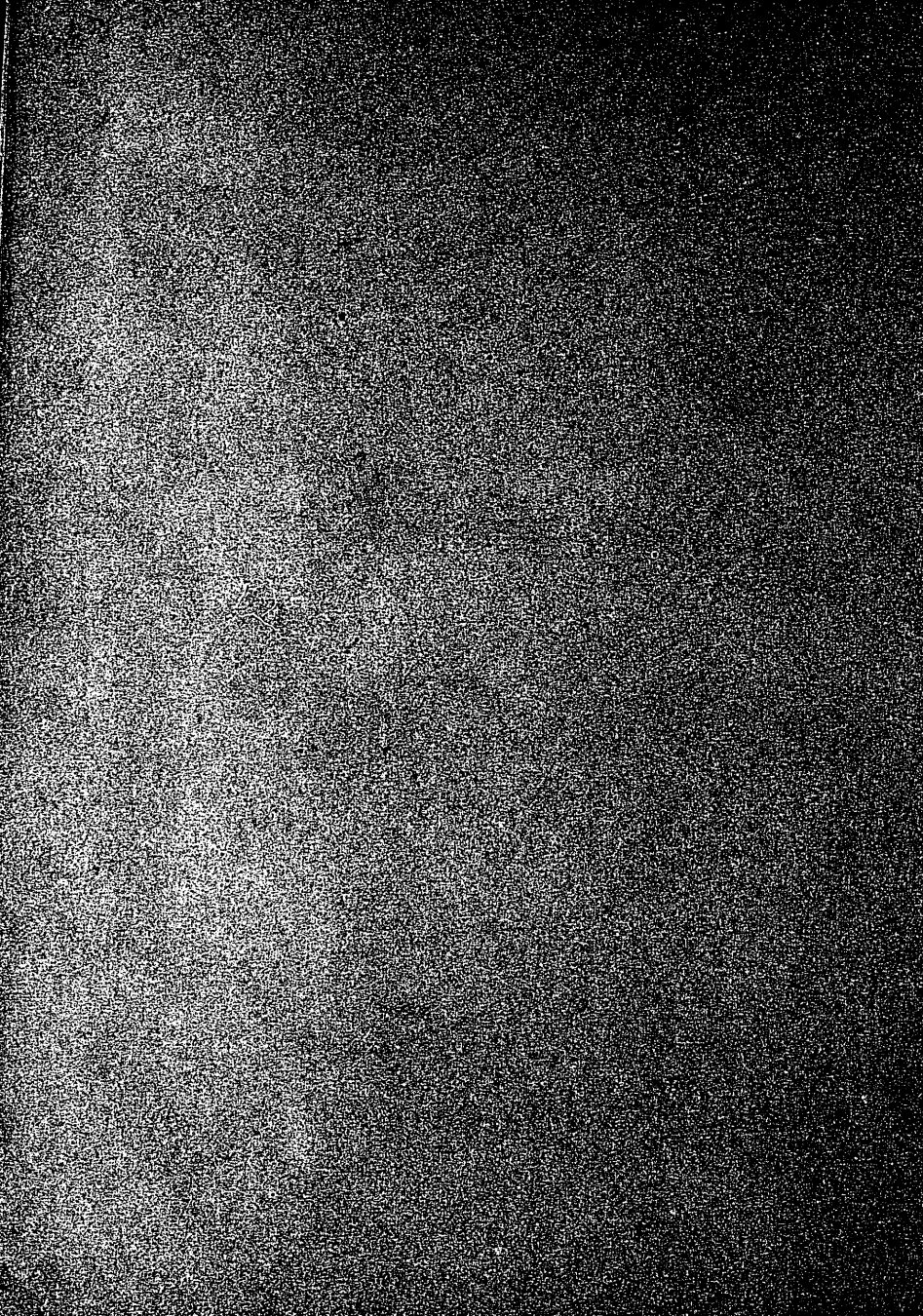
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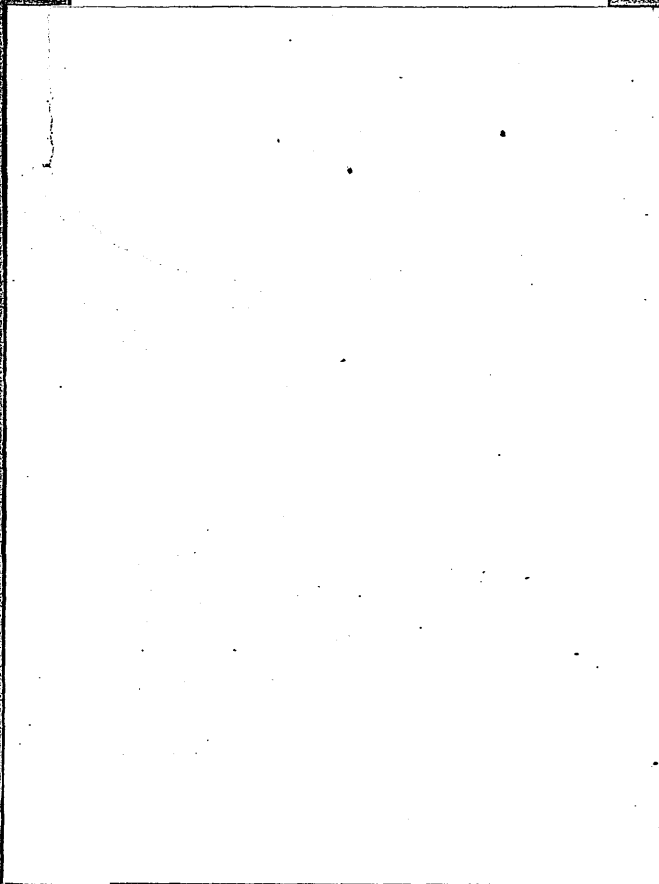


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